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ASSOCIATE SYNOD OF NORTH AMERICA.

REV. JAMES MARTIN, EDITOR AND PROPRIETOR.

Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where
is the good way, and walk therein, and ye shall find rest for your souls. Jer. vi. 16.

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THE
RELIGIOUS MONITOR,
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ART. I. *The Scriptural Character of a Good Wife.*

[From the Edinburgh Christian Magazine.]

That a good wife is a great blessing, and that a bad wife is a continual vexation, no man doubts. But what concern has this with religion? Very much. Religion will do a great deal, and almost every thing, to make a good and to reclaim a bad wife. Besides, a good wife will do much to reclaim a bad man, and to make a good man better. A bad wife is, on the contrary, a fit instrument in the devil's hand to fix her husband in a state of sin, or to retard his progress in religion. Who then is the woman that wishes to be truly religious, and to promote religion in her husband and her family? Let her, let all hearken, not for amusement but for edification, to the admonitions of Scripture, concerning good and bad wives.

It must therefore be observed, in the *first* place, That *the fear of the Lord* is an essential requisite in the character of a good wife. "Favor is deceitful," said one of the best of wives and mothers, "and beauty is vain; but a woman that feareth the Lord, she shall be praised."

Other qualities, without the fear of the Lord, may render a woman both agreeable and useful to her husband; but the want of true religion is a miserable defect in her character, and may turn her most amiable qualities into sources of misery, or temptations to sin. If you are connected with a woman of sweet dispositions, affectionate in her behaviour, and decent in her manners, you cannot but love her, and think yourself happy in calling her your own; but her indifference about religion may very probably damp your zeal, and abate your impressions of the necessity of holiness. Swearers and drunkards are perhaps less dangerous companions to a good man, than lukewarm professors, or graceless friends, whose manners are decent or amiable. We shun those mischiefs that are apparent; but unperceived evils steal upon us by surprise, and seize us before we are prepared for resistance.

But if Christians retain their religious ardour while they are connected with amiable but irreligious wives, their love must have torment in

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it, allayed only by the uncertain hope of making sound impressions of religion upon their mind. Who could refrain from tears at the thought that death will probably make an eternal separation between himself and the wife whom he tenderly loves?

If, however, both parties, though decent in their behaviour and warmed with mutual affection, are destitute of the fear of God, the case is still worse. They are too ready to flatter and sooth one another in their sinful neglect of the one thing needful. They feel themselves happy in one another, but they are so much the less likely to think on that misery which must be felt before they can be truly happy.

Nor can it be expected that the amiable qualities of a woman will sustain the severe trials to which she may be exposed in the course of a long connection, without the fear of the Lord. Sarah went about with Abraham from country to country, living with him in tents, exposed perpetually to the inconveniences and dangers of a pilgrimage amongst the kingdoms of the Canaanites. Her meekness of temper, and her deference to Abraham, could not have made her patient and cheerful amidst all her journeyings and perils, without faith in God. By faith, Abraham, being called of God, left his native country, and went into a land that he knew not, and sojourned in tents all his days; and by faith, Sarah was the cheerful companion of all his travels, although her uncommon beauty exposed her in that age and that place of the world to continual disquiets. Lot's wife too followed her husband; but her beauty was not such as to expose her to the like fears, and the want or deficiency of piety in that companion of the good man's pilgrimages brought upon him one of his heaviest trials, at a time when he was least fitted for supporting it. When he fled in dejection and dismay from Sodom, his wife looked behind her, and was turned into a pillar of salt, and left her husband harassed with affliction in the hands of two unwise daughters, by whose arts his old age was embittered with grief, and his memory delivered down to posterity without that veneration which might otherwise have attended it.

Piety is the chief quality which enobles the character of a wife, and it will in a great measure produce other good qualities where nature has not supplied them. A pious woman will make the will of God the rule of her conduct. She will not fashion her conduct according to the maxims of the world, the customs of other women, or the impulses of her own passions; but she will follow the example of Sarah and other holy women of old time. She will endeavor to follow the directions given her by Solomon, and Agur, and Lemuel's mother, by Paul and Peter. The will of God will be her law; and in the course of her conduct she will show forth that meekness and those various lovely graces which are powerfully recommended by the gospel and by the example of Christ.

A second requisite in the character of a good wife is, that she will be obedient to her husband. How is it possible that a woman truly pious should refuse to obey her husband, after she has come under the most sacred and inviolable engagements to obey him? The engagements which belong to the form of marriage may be esteemed words of course by the thoughtless and the profane, but the conscience of every pious woman will feel their force as long as she lives.

But although a woman had never promised to yield obedience to her husband, she is bound to do it by the will of God expressly and repeatedly declared in his word, Eph. v. 22. Col. iii. 18. 1 Tim. ii. 11, 12. 1

Peter iii. 1, 6. Our business in this world is to obey God; and we refuse to obey him, if we refuse to yield obedience to those whom he has placed over us. But if it should seem hard to any of us to obey our fellow mortals, who are perhaps not wiser than ourselves, let us consider, that in obeying those whom divine Providence has placed over us, we are yielding obedience to God himself. If our fellow-creatures are unworthy of this respect, we are sure that God is worthy of it, and that every lover of his name will account it a pleasure to testify his regard to the Most High, even in those instances of obedience wherein he is under a necessity of practising humility and self-denial.

It is certain that the duty of obedience in wives admits of restrictions. Those restrictions are not mentioned in the passages wherein their obedience is enjoined: they are too ready to make restrictions for themselves. But let them consider that the Lord, who does not require them to be slaves, will not permit them to be rebels. To rebel against their husbands, is to rebel against God himself, and rebellion is as the sin of witchcraft, and idolatry. Heathens saw the importance of this duty, and strongly enjoined it, Esther i. 17. The woman who calls herself a Christian, and refuses, in lawful and reasonable things, to obey her husband, is worse than an infidel. She brings up an evil report upon her holy profession, as if it introduced licentiousness instead of liberty. Ministers are therefore commanded to teach and exhort Christian wives "to be obedient to their own husbands, that the word of God be not blasphemed." Tit. ii. 5. Can that woman be a real lover of Christ, who would expose his gospel to reproach, that she may enjoy the gratification of her own capricious will?

Wives must perform this great duty of obedience to their husbands, not by constraint, but willingly. They ought to consider that divine Providence has assigned them their rank in society; and what God does, and what God requires, must be right. Everlasting wisdom is in all his appointments; everlasting righteousness is in all his commandments.

Women, consider that you would not so much as have existed but for the sake of men. "The woman was not first created, but the man; and the man was not made for the woman, but the woman for the man; and therefore the woman ought to have power on her head, (i. e. a covering, the sign of her husband's power,) because of the angels." You would not wish to show irreverence and disrespect to your husbands in the presence of your fellow women, who would think you a disgrace to your sex, if you behaved in a manner unsuitable to the design of God in making you what you are. But when neither women, nor men are present to observe your behavior, angels are present. You would not certainly wish to offend these holy ministers of Christ, whom he employs to perform to you many services of love; but if at any time they are absent from you, the eye of God observes how you comport yourselves towards those whom he has appointed to be your heads.

Your husbands may probably behave with less kindness than they ought to do. Remember, however, that this proof of their corrupted nature does not absolve you from your subjection. You too have corrupted natures, and the corruption of nature was introduced by the sin of the woman. "Adam was not deceived, but the woman being deceived was in the transgression." This affords a strong argument for the subjection of the woman in the present corrupted state of human

nature, in which obedience must always be attended with some hardships, because pride never fails to mingle itself with the exercise of dominion. If you are duly humbled for the first sin of the human race, you will not think that God pronounced too harsh a sentence upon Eve and her daughters when he said, "Thy desire shall be to thy husband, and he shall rule over thee."

The honor of the female, as well as of the male sex, is restored through Christ. "Neither is the woman without the man, nor the man without the woman in the Lord; for as the woman is of the man, so also is the man by the woman, but all things of God." Let women, therefore, penetrated with gratitude to Him who was made of a woman, to him in whom there is neither male nor female, yield obedience to their own husbands as unto the Lord; for the man is the head of the woman, as Christ is the head of the church, which is his body.

Can you say that any thing is ill arranged by the great Creator and Restorer of the world? Are you not charmed with the glory of the divine wisdom, which shines forth to the view of all the world, in creation, and of all that believe, in redemption? If you admire the beauty of the divine counsels, walk suitably to that station which is allotted to you, and never forget that "the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God."

A *meek and quiet temper* is a *third* essential part of the character of a good wife. For "it is better to dwell in a corner of the house-top, than with a brawling woman in a wide house; better to dwell in the wilderness, than with a contentious and an angry woman." But nothing earthly is more pleasant than the converse of a friend, or a wife, whose words and behaviour evidently proceed from the law of kindness regulating the heart.

"The ornament of a meek and quiet spirit," is graceful and becoming to all the followers of Jesus of either sex; but the Apostle Peter recommends it especially to wives, and to such wives in particular as wish to gain the love of their husbands to that religion, by which, above all other institutions in the world, the human temper may be purified from pride, from peevishness, from fierce passions, from every thing unlovely and irritating.

A woman of a meek and quiet spirit will not only obey, but reverence her husband. Although her husband should not be entitled to much respect on his own account, she will be disposed to show him respect on account of the relative station which he holds by divine appointment, and because she feels herself disposed with all readiness and cheerfulness to hold her own humbler station, and to fill up the duties of it. If her husband is not adorned with all those respectable qualities which she could wish him to possess; if his character is lessened by some foibles or faults, that hurt his reputation in the eyes of his neighbors; she will not on that account withhold her reverence from him. He is her husband, and she considers his good qualities more than his bad ones, to which she is as blind as truth and good sense will permit. If her love to him, and her sense of duty, induce her at any time to inform him of his defects or his vices, she will not do it with an imperious or angry voice. In the spirit of gentleness she will endeavor to set him right: and she will probably be successful. The language of meekness will be regarded, when words of bitterness would be repelled with equal bitterness. The humble and mild reprover will be thanked, when the name of "haughty scorner" will be given to her "that dealeth in proud wrath."

This virtue will enable a woman to keep her passions under proper government, when her husband behaves in a manner injurious to her interest, or disagreeable to her inclinations. She will not expect to have all her wishes gratified; and if her husband should refuse to comply with her desires, she will be disposed to think that his wisdom is superior to her own, that his reasons for his conduct may be good, although she does not know them, or does not see the force of them; or if she cannot but see that she had reason on her side, she will not be ruffled in her temper, because her husband had not the good sense, or the deference for his wife, to view things in the same light with herself. She is far from expecting that all things are to be transacted entirely according to her own mind, even supposing her mind to be right. Where is meekness to be exercised, if all things are done according to one's own judgment, or humor? That woman has truly the ornament of a meek and quiet spirit, who can bear contradictions without losing the calmness of her temper, who can bear even evident injuries, and yet continue to discharge the duties incumbent on an affectionate wife.

Fourthly, To meekness is nearly allied that cheerful *patience* which enables a woman to bear the evils of life without murmuring. "A merry heart doth good like a medicine." The toilsome business, or severe duties, which are often imposed upon men by the duty of their respective professions in life, make it very desirable to have a partner able and disposed to sooth their cares, and relax their spirits, exhausted by the fatigue of labor or thought. A cheerful companion in the wife of one's bosom is an invaluable treasure. But without a considerable stock of patience, how is it possible for a married woman to preserve her cheerfulness? "Such shall have trouble in the flesh," says the Apostle; and experience abundantly confirms his observation.

We are not to expect miracles in the ordinary course of things. A woman pressed down by sore disre-s will groan. Her husband ought to show tender sympathy to her in such a condition. Her sorrows must be considered by him as his own; and by his sympathy, she will be relieved of more than half her load. But she will weary out the compassions of the most tender-hearted husband, if she is disposed to fret, and groan, and complain on every occasion.

In all our troubles we ought to acknowledge the hand of God. A due consideration of his agency in all the troubles of life will humble us, but it will at the same time preserve us from immoderate dejection, and from a fretful disposition. Women have their own share of troubles assigned them; but why should they complain of the necessary chastisements, or preventions of folly? Let them groan, when human nature cannot bear without groaning; but let them, at the same time, endeavor to possess their souls in patience, and let them beware of wantonly spreading grief around them on those whom they pretend to love, and to whose happiness they ought to contribute every thing that is in their power. I cannot but admire the heroic patience of an eminent noblewoman, who, finding herself in a dying condition, and lamenting her husband's approaching calamity more than her own death, caused herself to be carried to a distant lodging, from the tender apprehension that, if she died in the house, her lord would not be able any longer to live in it. Few can so far forget themselves in their care of their dearest relations; but every virtuous woman will be better pleased to communicate joy than grief to the husband whom she loves.

Fifthly, *activity* of disposition is another excellent ingredient in the

character of a wife. The wife is the weaker vessel; but she ought not, under pretence of the weakness of her sex, to sleep away the third part of her time, and then employ her waking hours to little better purpose than if she were still dozing upon her bed. Neither men nor women were born to be idle. A woman is not fitted for many of those labors which occupy the other sex; but she has labors of her own, suited to her condition and circumstances, to which she ought to attend. "She that is unmarried," says Paul, "careth for the things of the Lord, how she may be pure both in body and in spirit; but she that is married, careth for the things of the world, how she may please her husband." Were she to employ the same proportion of her time in exercises of devotion, that she perhaps did when she was a virgin, she could not please God by her conduct; for the fruits of righteousness are to be brought forth in their proper season.

Paul could not endure idle women. He saw that idleness was the mother or nurse of the worst vices. "Withal," says he, speaking of certain young widows, "they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy bodies, speaking things which they ought not. I will therefore," adds the Apostle, "that the younger women marry, guide the house, give none occasion to the adversary to speak reproachfully."

Let not women think any necessary works below their dignity. If they are placed in low circumstances, let them not be ashamed to imitate one of the most amiable women that ever lived, who was not ashamed to glean barley in the field of a rich relation, for her own and her mother-in-law's subsistence. That rich relation admired her virtue, and thought himself greatly blessed by obtaining her as his wife, although she came to the place a desolate stranger. Nor let women in higher stations prefer a round of idle diversions to the spindle or the needle. A wise queen, in her direction to her son about the choice of a virtuous wife, thus describes the woman whom she would wish for a daughter: "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchants' ship: she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens." See Prov. xxxi. 10.—31.

Sixthly, *prudence* is another branch of her character. Without prudence it would be vain for her to rise while it is yet night, and to sit up late to eat the bread of sorrows; for "wisdom is better than strength," and the prudent arrangement and management of family affairs is of far greater consequence than the most diligent labors of any hand that is employed in them.

"A wise woman," it is said, "buildeth her house; but a foolish woman plucketh it down with her hands." A wise woman in a large family will do little with her own hands, but she does a great deal by the hands of her servants; and it is in a great measure owing to her frugality and care, that the labors or the revenue of her husband are beneficial. By the wisdom of wives, the estates of many families have been raised, or redeemed, or improved, and perhaps multiplied into comfortable estates for each of their children. But by the folly of other women princes have been impoverished into beggars. Ecclesiasticus xxvi. 18.

But the outward estate of the family is far from being the only sub-

ject which the prudence of a virtuous woman regards. It is not wealth, but happiness, that she seeks for herself and her husband. She is not indifferent about the outward estate of the family, because happiness would be greatly obstructed by worldly embarrassments, and will be promoted by easy circumstances; but that woman can never be a good wife whose soul is so wretchedly contracted, as to imagine that a man's life consisteth in the abundance of the things which he possesses. "Better is a dinner of herbs, where love is," says Solomon, "than a stalled ox, and hatred" or strife, "therewith." A prudent woman will therefore take care to behave in such a manner, as to give no occasion for strife betwixt herself and the guide of her youth. Her good sense will direct her to conform herself to the taste and humor of her husband, as far as can consist with that sincerity, and that regard to the will of God, which reason and religion require. She will not, even in matters that may appear of small consequence, thwart his wishes, but take a pleasure in contributing to his ease and cheerfulness, by those lesser attentions and compliances which, however inconsiderable in single instances, do yet contribute most essentially to the happiness of life by their continual use.

As our lives are made up of hours, and even of moments; so the ease and happiness of the present life is made up of innumerable parcels of enjoyment diffused over every part of it. A foolish woman thinks she is entitled to praise, if she complies with her husband in all matters of importance; but a wise woman will endeavor every day to accommodate her behaviour to her husband's disposition, that, as far as her power extends, his moments may pass on in satisfaction and gladness.

A prudent woman may sometimes find it necessary to cross the wishes of her husband; but she will take care to do it in such a way, and at such times only, as to leave no reasonable doubt that necessity, and not choice, determines her to do a thing in itself disagreeable to her. The law of kindness is in her mouth, when she is under the necessity of remonstrating with him, as well as when she pours forth her tender affections into his ears. She speaks and she does every thing, as far as human frailty permits, in the most proper seasons, and in the way best calculated to promote the great purposes intended by God when he formed human creatures male and female.

Seventhly, A good wife is *intelligent*, according to that measure of understanding which God has bestowed upon her. A woman not endued with any eminent gifts of nature may be an excellent wife; but that woman cannot be an agreeable companion who does not value knowledge, and cultivate those powers which her kind Creator has given her.

Perhaps custom has been injurious to women, in denying them those opportunities of mental improvements which the other sex enjoy; but women as well as men are taught to read, and they are not denied the use of Bibles, or of valuable books of human composition. A virtuous woman will set an high value upon religious knowledge, and although she is not allowed to speak in the church, she will endeavor to qualify herself for bearing a part in those conversations about the most useful subjects, which her husband, if he too is virtuous, will be frequently disposed to introduce. Nor will other useful or entertaining articles of knowledge be despised by a wise woman whose talents and opportunities place them within her power.

A man does not take a wife merely to gaze on the beauty of her

face, or to employ her like a servant in the drudgery of the house. He expects in a wife an useful and agreeable companion, who can relish and share the advantages of pleasant converse. Sweet is the exchange of thoughts between virtuous and intelligent friends. Happy is the man who has such a friend at all times in his house. Time will never hang upon his hand. Every day he will improve in wisdom and knowledge; and every day he will add to the intellectual treasures of his dear companion.

Eightly, *kindness and generosity* of behavior is another part of the character of a good wife. Charity is so necessary in all who call themselves Christians, that without it men are nothing, or, if they are any thing, they are only like sounding brass, and like tinkling cymbals. Of virtuous women, in particular, we are assured, that they stretch out their hands to the poor, yea, they reach forth their hands to the needy. They eat not the bread of idleness; and the bread which they have gained by their labor they eat not alone. They not only give meat to their households, and a portion to their maidens, but, if their circumstances allow it, they give a portion to seven, and also to eight of their poor acquaintances and neighbours.

Tabitha, otherwise called Dorcas, was full of good works and alms-deeds which she did. When she died, she left a name sweeter than precious ointment. When Peter came, at the request of the disciples, to the house where she lay, all the widows stood by him weeping, and showing the coats and garments which Dorcas made while she was with them; and the warm affections excited by so many good works were fully gratified by kind Providence; a glorious miracle was performed to restore her to her weeping friends.

Whilst the world stands, the poor widow whose generosity our Lord commended will be remembered with honour. Wheresoever the gospel is preached, the pouring of a box of precious ointment by a woman upon the head of our Lord shall be mentioned to her glory. Women have not Jesus now with them, otherwise they would rejoice, if they loved his name, to minister to him, like the Galilean women, of their substance; but the brethren and sisters of Jesus are ever with us, and whatsoever is done unto one of the least of them, is done to himself.

Why are instances of virtue recorded in Scripture? Not merely to be praised, but to be imitated. If we praise, and neglect to imitate, we condemn ourselves; and those who have obtained a good report through charity will rise up in judgment against us. Our own consciences, and our own tongues, will agree to the justice of their sentence.

But scripture joins precept with example to recommend works of goodness and charity. "I will," says Paul, speaking at this time, not by permission but commandment, "that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array, but, which becometh women professing godliness, with good works." Women must be allowed some ornaments to their bodies, if their fathers or husbands can afford to pay the price. Can a woman forget her ornaments, or a bride her attire? It cannot be expected. But let them never forget the prescriptions of Peter and Paul about their ornaments. Let them lay down this as a principle from which they must not depart, that good works, with a meek and quiet spirit, are the most beautiful ornaments of the female sex. They that are clothed in soft raiment are in the palaces of earthly kings; but the fashions of the court of heaven must be preferred

by women who call themselves Christians. Is that woman a follower of Christ who would not rather be clothed with russet all her life long, than, by the expensiveness of her dress, debar herself from the pleasure of ministering to the wants of the brethren and sisters of him who bought her with his blood?

Ninthly, a *modest and chaste behavior* is essential to female virtue. The chastity of women ought to be visible to their husbands, and to all around them, 1 Peter iii. 2. Gen. xx. 16.

Modesty and sobriety are the guards of chastity. "A woman shall be saved *through the child-bearing*," through Christ, the promised seed of the woman, "if she continue in faith and holiness with sobriety."

Julius Cæsar dismissed his wife, although he alledged that he knew nothing of the charge of infidelity brought against her; for Cæsar's wife, said he, ought not only to be without crime, but above suspicion. How shocking is it that there should be any occasion to speak against immodesty in addressing professed Christians! Let us hear the strong language of an ancient Jewish sage on this subject. "The whoredom of a woman may be known in her haughty looks and eyelids. If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty. Watch over an impudent eye, and marvel not if she trespass against thee." On the contrary, "a shamefaced and faithful woman is a double grace, and her continent mind cannot be valued." Ecclesiasticus, xxvi. 9, 16.

Finally, *uniformity of temper* and behaviour is requisite to complete the character of good wives. Every woman has at times smiles on her face, and honey under her tongue: but who can trust the woman whose temper resembles an April of the north? You cannot tell whether the sunshine which at present revives your spirits will last a single hour. A trifle, or a mere nothing, will turn her sweetness into fury. Her neighbors will soon learn to despise and to shun her. But her poor husband deserves pity. When he is with her, his looks, his words, his gestures, may happen to raise a tempest in her face and in her tongue, when he is little thinking of it. He enjoys an interval of security when he is absent from his tormentor; but what does that avail? Perhaps he is making a bargain, or transacting some piece of business which may happen to displease her; and the thoughts of home, and the dread of some impending hurricane, make him almost as miserable at the distance of forty miles, as if he were under his own roof.

It has been maliciously and unjustly alledged, that most women have no character at all.* Let women who regard the reputation of their sex or their own, confute the calumny. No man or woman is absolutely the same at all times. There are vexations in life which exhaust all human patience, and wrongs which the meekness of a Moses could scarcely bear. But a consistency of conduct is attainable, and has been often exemplified by the weaker sex. In moderate troubles they may, without extraordinary exertions, under the influence of divine grace, behave with firmness and decency. Under the most grievous distresses, they may behave so as to show that they have not forgotten their principles. Ruth suffered great reverses of fortune; but her happy temper made her amiable under every change of circumstances, and contributed greatly to procure her the last felicity of the latter part of her life. Naomi's spirits almost sunk under her misfortunes; but her grief was not mingled with sulky reserve or bitter complaints: she

*Pope.

did not complain of Boaz for forgetting his poor friends : she entertained with lively gratitude and blessings every instance of his favor ; and at last obtained the name and the place of a mother in his family.

Read the history of Sarah. Would you not have gloried in your relation to that venerable woman, if you had been by birth her daughters ! And "her daughters you are as long as you do well, and are not afraid with any amazement," but preserve that fortitude and firmness of mind which will enable you on all occasions to act in character.

If any strong temptation, or unexpected wrong, has put you for once or twice out of the possession of your usual meekness, be humbled, and ask pardon from those whom you have offended, especially if your husband is the person to whom you have poured forth your ill-nature ; but despair not of keeping or regaining his confidence. Sarah herself, once, if not twice, in the course of perhaps an hundred years, treated her beloved lord with rudeness ; but Abraham loved her till the day of his death, for he saw, that in the general course of her life she was a noble pattern, and an ornament to her sex.

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ART. II. *Some Remarks on Repentance.*

The doctrine of repentance holds a conspicuous place in the Holy Scriptures. Both Testaments are full of it. It formed no inconsiderable portion of "the burden of the word of the Lord" by the mouth of the ancient prophets. John, the Forerunner of the Messiah, received a particular commission to preach it. It was amply explained and forcibly inculcated by the great Prophet of the church himself during his ministry on earth : And after his ascension to heaven, it continued to be proclaimed, and enforced by his Apostles in their ministrations in the church, with all the zeal, sincerity and truth, becoming men, who had been filled with the Holy Ghost. Nor is this doctrine laid down only in a speculative manner in the Holy Scriptures. We have also a practical illustration of it there in the recorded experience of David and others of the saints. Hence, by comparing the doctrine with the practical exemplification, we have given us of it in the approved experience of men of God, we shall be able to guard against those fatal errors and mistakes, which men have created upon the subject, and which have been the means of drowning multitudes in perdition. Considering the subject as having an important bearing on the eternal interests of mankind, the following remarks are offered to the perusal of the reader, with the view of *defining* that true "repentance which is unto salvation and needeth not to be repented of."

1. *True and evangelical repentance cannot be produced by the mere strength of nature.* Man in his fallen state still possesses a certain degree of rationality : he has more understanding than the beasts of the earth, and is wiser than the fowls of heaven. He can reason and reflect on the contrariety of sin to the divine law, and its dangerous tendency ; he dreads danger and deprecates punishment, and can feel that it is a fearful thing to fall into the hands of the living God, who, in all the manifestations which he has given of himself both in his works and word, appears to be "a consuming fire" ready to devour all his adversaries. And hence, when he brings his rational nature to bear on the

momentous subjects of sin and duty, time and eternity, heaven and hell, he may feel convinced of his obnoxiousness to wrath, may regret that he has sinned, and may, with a good measure of apparent zeal, engage in the reformation of his outward conduct. The mere natural man may come this length and be a natural man still. By comparing his former life with the requirements of the divine law; by hearing the severe threatenings and denunciations of the God of holiness and justice, against sin; by contemplating some visible judgments which have been, by the hand of God, inflicted on transgressors; or even by the operation of a principle of sympathy, when witnessing the agony and cries of a sin-distressed soul—he may be brought under deep convictions, may be humbled and possessed of sorrow of heart on account of his sin and guilt, and may be heard to raise the anxious cry, “what shall I do to be saved?” And yet, in all this there may be nothing of genuine repentance; nothing but what may be effected by the mere force of a rational nature; nothing but that wordly sorrow which is described as “working death:” and nothing of that “godly sorrow which worketh repentance unto salvation, not to be repented of.”

In confirmation of the truth just stated, it may be observed, that the scriptures furnish us with many examples of a kind of repentance, which is the result of nature and not of grace. We read of some who “howled upon their beds but cried not unto the Lord.” They felt a painful sense of guilt, their consciences disturbed their repose, they could not retain their feelings, they *howled* aloud like dogs; but yet in the midst of all their convictions and sobbings and cryings, the cry of faith was wanting—they *cried not unto the Lord*. Indeed, we meet with characters in the sacred record, who were abandoned by God to destruction, exhibiting a *kind* of repentance. For example, we have Pharaoh confessing his sin and promising amendment—“I have sinned; the Lord is righteous, and I and my people are wicked; I will let you go, and ye shall stay no longer.” But after this, we are assured, that his heart was hardened more than ever. We have Ahab also *humbling himself*; but his humiliation was the effect of those natural fears, which arose in his mind on receiving a special message of an awfully threatening nature from the Lord by the prophet Elijah, and did not proceed from any work of grace in his heart; for he remained till the day of his death a lover of false prophets, a worshipper of Baal and a rebel against the authority of the Lord God of Israel. We have Judas also *repenting*; but nevertheless, it is written of him, that he “hanged himself” and “went to his place.” Of the same kind also was the repentance of the Israelites in the wilderness, as described in the seventy-eighth Psalm—“when he slew them, then they sought him; and they returned and enquired early after God. And they remembered that God was their rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues; for their heart was not right with him, neither were they steadfast in his covenant,” (verses 34—37.) Moreover we read expressly of a “sorrow for sin, which is entirely different from *godly sorrow*, and is called “the sorrow of the world” which “worketh death,” (2 Cor. vii. 10.) Thus the scriptures do plainly teach us, that every kind of repentance is not *repentance unto life*, and that all the efforts of nature to produce this prove utterly ineffectual. Indeed, that fallen man cannot of himself exercise true repentance is so obvious that it is exceedingly strange to find the contrary maintained by any, who pro-

fess to take the word of God for the rule of their faith. Is not man in his unrenewed state utterly helpless, seeing he is *dead in trespasses and sins*? How then can he perform that which implies life and activity, as does repentance? It is called "repentance unto life," because there is life in it and life connected with it; and therefore, it cannot be performed by him who is spiritually dead. Besides, it is a work which is highly pleasing in the sight of God—"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise," (Ps. li. 17.)—but every act of the unrenewed soul is displeasing to God—"The sacrifice of the wicked is an abomination to the Lord," (Prov. xv. 8.)—therefore, there is no man, unassisted by the spirit of grace, that can perform the good and acceptable work of repentance. Indeed, if there was, the words of our Lord would not hold true, that "a corrupt tree cannot bring forth good fruit, or a bitter fountain send forth sweet water." But the truth of the present remark will be further confirmed by the two which immediately follow.

2. *True repentance is a gracious blessing promised in the everlasting covenant and purchased by Jesus Christ.* We find it enumerated along with blessings, which are sovereignly promised in the Covenant of Grace. (Ez. xxxvi. 31.) Jehovah, after promising to give his people a new heart, declares to them—"Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities and for your abominations." And elsewhere we find God promising repentance in the following absolute manner—"I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication; and they shall look upon me whom they have pierced, and they shall mourn for it, as one mourneth for his only son, and shall be in bitterness for it, as one is in bitterness for his first born," (Zech. xii. 10.) That repentance is one of the promised blessings of the new covenant is evident also from this, that it is *sealed* in baptism. Hence, that ordinance as administered by John is expressly called "the baptism of repentance;" and as administered by him, it was as much a seal of the covenant of grace as when afterwards administered by the apostles of our Lord.—But repentance is not only a blessing promised through Jesus Christ to all the chosen of God, it is also a *purchased* blessing. The mediator of the covenant, by his obedience unto the death, did surely purchase, merit or procure for his representees all those blessings which were suspended on the condition of his righteousness. It is undeniable that he procured a right, on the score of merit, to the blessing of repentance in behalf of his people; for we find him, in his exalted state bestowing it upon the Israel of God—"Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance unto Israel and forgiveness of sins." It is one of those gifts of grace which we receive out of his fullness as our meritorious and exalted Head. "Out of his fullness have we all received, and grace for grace." Repentance, then, flows to sinners from the sovereign promise of a covenant God, through the meritorious righteousness of our Lord Jesus Christ. To this source and to this channel, therefore, ought sinners to look for "repentance unto life," instead of looking to themselves and vainly attempting to produce a repentance of their own manufacture, which at best can prove no better than the repentance of Pharaoh, Ahab, or Judas. Hence—

3. *Saving repentance is the immediate product of the gracious operations of the Holy Spirit.* The bestowment of this blessing is some

times ascribed to the Father. The apostles and brethren rejoiced when they heard of the repentance of the Gentiles, and said, "Then hath God also to the Gentiles granted repentance unto life." Timothy was exhorted by Paul to "instruct in meekness those that opposed themselves, if peradventure God would give them repentance to the acknowledging of the truth."—Sometimes it is ascribed to the Son. "Him hath God exalted to give repentance unto Israel." "God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities."—But it is more peculiarly the work of the Spirit, who, in his economical character, is the immediate author of all spiritual gifts and graces. "All these worketh that one and the self-same spirit dividing to every man severally as he will." "When the Spirit is come he will convince the world of sin, of righteousness and of judgment." "I will put my spirit within you—and then ye shall loathe yourselves for your iniquities and for your abominations." "I will pour out the spirit of grace upon the inhabitants of Jerusalem, and—they shall mourn." The spirit, however, in working this grace in the soul of a sinner, makes use of means. Sometimes he uses the outward dispensations of Providence for this end. When the Prodigal found himself reduced to a state of want and wretchedness, through the gratification of his lusts and sinful propensities, he *came to himself* and said, "I will arise and go to my father." Manasseh's affliction was the means of bringing him to repentance. Indeed the apostle Paul speaks of "the goodness of God," manifested in the outward dispensations of Providence, as *leading to repentance*. But it is to be observed that the dispensations of Providence have this effect upon the soul only when they are viewed in connection with the word of God. Of themselves they would only lead us farther from him whose displeasure we have incurred by our transgressions. But the Holy Spirit, by means of them, brings persons to consider and reflect upon what is written in the divine word: So that ultimately it is the word of God, in every case, that is the genuine means of repentance.

And here, the *law*, as contained in the scriptures, has its use. A person must have a knowledge of his sins, before he can repent of them, and turn from them to God. But "by the law is the knowledge of sin." No man had ever known *lust*, "except the law had said, Thou shalt not covet." Neither could the just demerit of sin be known, did not the law in its penal sanction, tell us, that "The wages of sin is death;" and that, "Curséd is every one that continueth not in all things, which are written in the book of the law, to do them." The law, therefore, is a glass in which we discover the holiness and justice of God, our own guilt and our own obnoxiousness to divine wrath. Hence it is evident, that a knowledge of the law is necessary to lead us to repentance. But it is equally as evident, that the law of itself can never possibly produce saving repentance. Because saving repentance implies a hope of pardon and acceptance, which, however, can only spring from a knowledge of God's gracious and reconciled character in Christ Jesus. The law as such knows nothing of pardon, and gives not the least intimation, that God upon any consideration whatever, will ever receive again into favor the guilty and condemned criminal. It only presents God to the apprehension of the sinner as an inexorable judge and enemy. And hence, although it may convince him of sin and of liability to the torments of hell, it gives no encouragement, nor holds out any inducement to him to return to the Lord, from whom he has so grievously de-

parted; and in which true repentance greatly consists. You may, therefore read the law and preach the law to the sinner, in all its holy requirements and terrific denunciations, to all eternity, and you never can produce in him repentance unto life. The law can excite in the guilty soul powerful convictions, agonizing fears, horror of conscience and mad despair; but further than this it has no province.

Hence, it is the *gospel*, which the spirit employs as the direct means of inducing that repentance, which is unto salvation. The gospel opens a door of hope in the valley of Achor. It points the soul, convinced by the law of sin, to the God-man Mediator, who "was wounded for our transgressions and bruised for our iniquities"—it discovers to the admiring view of him that was ready to perish under a sense of his guilt, the broken law of God as magnified and made honorable and the justice of God as satisfied, in the obedience and death of a divine Surety—yea, it presents the eternal Jehovah as a reconciled God and father in Christ Jesus. The gospel, moreover, offers pardon, life and salvation to the chief of sinners, "without money and without price," and declares that "the Son of Man came to seek and save that which was lost;" that he came, "not to call the righteous, but sinners to repentance;" and that he "stands at the door and knocks," and says, "if any man will hear my voice and open the door, I will come into him and sup with him and he with me." It is these glad tidings, therefore, of a gospel revelation, applied by the Holy Spirit, which produce in the sinner genuine repentance and lead him to say with the Prodigal, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants."

Now from what has been stated *two* things will follow. *First*, that it is a gross deception to tell sinners, or to encourage them for a single moment in thinking, that they have repentance in their own power and can exercise it when they please. If this be true, then, the texts above quoted, which assert that repentance is the gift of God and is particularly wrought in the soul by the Holy Spirit, must be false. But "let God be true and every man a liar."—And *Secondly*, that it is the greatest cruelty, even soul murder, to hide the gospel from sinners in the matter of repentance, and leave them to struggle with an ungracious and killing law. But we proceed to remark—

4. *That saving repentance flows from faith in our Lord Jesus Christ.* It cannot be denied, that there is a kind of repentance, which precedes faith, and which, in contradistinction of evangelical, has been termed legal repentance. It arises solely or chiefly from a work of the law upon the heart, and consists in an excruciating sense of guilt and danger, and also in sorrow that sin has been committed, not because it is dishonoring to God, but because it is destructive of the sinner's happiness. This legal repentance, in the case of elect souls terminates in faith and evangelical repentance. The Philippian Jailor came trembling and fell down before Paul and Silas, and said, "Sirs what must I do to be saved?" And immediately after this we read, that "he rejoiced, believing in God with all his house." His legal repentance was first, then on receiving gospel instruction he believed, truly repented and rejoiced in hope of the glory of God. But sometimes this repentance dies away from the soul and leaves it as hard and as far from God as ever. Felix trembled under the preaching of the apostle Paul, but nevertheless he dismissed that herald of salvation without embracing the Savior or truly repenting of his sins—"Go thy

way for the present, and when I have a convenient season I will send for thee:" nay, afterwards "he left Paul bound wishing to do the Jews a pleasure."

But with respect to evangelical repentance, we maintain, that it always follows faith in the order of nature, and flows from it. Repentance is sometimes called a *returning unto God*, or at least "a returning to God," is an essential ingredient in repentance; without it repentance is incomplete and utterly vain. But how could a sinner return again to a forsaken God, unless he *believed* that God was gracious and willing to receive him? Is it reasonable to suppose, that the guilty and self-condemned rebel would ever return to an offended Sovereign, whom he regarded as an unreconciled enemy and inexorable judge? In such a case would he not rather cry to the rocks and mountains to hide him from the forbidding frown of his wrathful countenance? Hence, faith apprehending the mercy of God in Christ Jesus forms the legs on which the rebellious sinner returns to God. This is plain from the manner in which God addresses himself to sinners—"Turn unto the Lord your God with weeping and with supplication; for he is merciful and gracious, slow to anger and of great kindness." (Joel ii. 12.) Now, sinners must believe that God really possesses this character, or they will never be induced to turn to him "with weeping and with supplication;" that is to say, they will never savingly repent. Indeed, they must take hold by faith of his promises of pardon and acceptance, and this will powerfully and effectually draw them to him. Accordingly, we have true penitents thus expressing themselves in the language of faith—"Come and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up," (Hos. vi. 1.) And again; "Behold we come unto thee, for thou art the Lord our God," (Jer. iii. 22.) Corresponding to this, we read in the Acts of the Apostles, that "a great number believed and turned unto the Lord," (ch. xi. 21.) first, they believed and then turned, or repented. And in the glorious promise, which we have had occasion to quote already, a *looking* to a crucified Redeemer is expressly given as the exciting cause of repentance—"I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me whom they have pierced, and they shall mourn," &c. Indeed, Christ is the only way to the Father—"no man," says he "cometh to the Father but by me." Hence, without faith in Christ it is impossible for a sinner to "come to the Father," in the way of true and genuine repentance.

But again, without union to Christ by faith we can perform no good work. "Without me," or, "separate from me," says Christ, "ye can do nothing"—ye cannot *repent*, for that is a spiritual and good work, a work highly acceptable and well-pleasing to God. And in confirmation of this Paul declares, that "without faith it is impossible to please God;" and that, "whatever is not of faith is sin." It follows, then, from abundance of scripture testimony, that repentance flows from faith.

Against this view of the subject it may, however, be objected, that sometimes in Scripture, repentance is mentioned before faith, as in Mark (i. 15.) "Repent and believe the gospel." But in that and all similar passages repentance is proposed as the *end*, and faith as the *means*; and as the end is always the first in intention, it is very naturally and usually stated before the means by which it is to be accom-

plished. "Repent:" How? or by what means? Why—"believe the gospel." Frequently the end is proposed without an immediate specification of the means by which it is attained. But in all such cases the necessary means are implied and the use of them as much enjoined as the end itself. Hence, although Peter, for example, says nothing about faith, when on the day of Pentecost, he calls those who were "pricked in their hearts" to the exercise of repentance, (Acts ii. 38.) yet that is evidently a repentance which implies faith; for, he immediately adds—"and be baptized;" but in order to baptism a profession of *faith* in Christ is necessary. Moreover, the "pricking in the heart," mentioned in the preceding verse, was not evangelical but legal repentance: otherwise, it would have been unnecessary and superfluous in Peter in answer to the enquiry, "what shall we do?" to urge the duty of repentance. Those sin-convinced and distressed souls had not as yet exercised faith in a crucified Redeemer, and were, therefore, notwithstanding their convictions of guilt and anguish of spirit, strangers to the exercise of that "repentance which is unto salvation and needeth not to be repented of."

We have been thus particular in proving the precedency of faith to repentance, on account of the dangerous tendency of the opposite doctrine. To persuade sinners, that they must repent, before they can believe in Christ for salvation, is to foster in them a *legal spirit*—starting them off to Christ, for the purpose of barter, with repentance as a goodly price in their hands. This, also, is an effectual way of discouraging awakened sinners, who are sensible of their want of repentance, from going directly to Christ for all the blessings both of grace and of glory. Such should be directed to exercise faith immediately in the Lord Jesus, as the sure and infallible way of obtaining repentance and every other spiritual blessing. For, let it be remembered, that faith, as the only receiving grace, is the hand which receives out of the fullness of Christ all promised and purchased blessings, and among the rest "repentance unto life."

(To be Continued.)

ART. III. Assurance.

In the volume of Sermons by the late Dr. McCrie, to which we have already referred, we find two excellent discourses on 2 Tim. i. 12—"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day"—the latter of which is entitled ASSURANCE, and which we transfer to our pages, in the confident belief that our readers will, by means of it, be both edified and comforted.

Having considered, in the former discourse, the exercise of the sinner in committing his soul to Christ, I now proceed to speak of the persuasion which the believer has of the safety of his deposit. "I am persuaded that he is able to keep that which I have committed unto him against that day;" i. e. I am assured of the safety of my soul in his hands, or that I shall be saved in the day of his glorious appearing. Let us then endeavor to open up the nature, grounds, and effects of a scriptural assurance of complete and final salvation.

I begin with premising that this assurance is no apostolical gift, or extraordinary attainment, confined to the first age of the gospel, or to a favoured class of Christians. Judas, though an apostle, did not possess it: and Paul never speaks of it as a privilege of office, or an effect of inspiration. He does not say on this as he says on another subject, "Am I not an apostle? have not I seen the Lord?" He does not "come to visions and revelations of the Lord," he does not speak as one "caught up to the third heavens;" for he knew that he might have enjoyed all these privileges, and yet "be a cast-away." It was as a sinner—the "chief of sinners," that he committed his soul to Christ: and it is as a believer, and on grounds common to all believers in every age, that he expresses the persuasion in the text. What he here avows as an individual he elsewhere expresses in the name of all believers—"We rejoice in the hope of the glory of God." And all the saints at Rome he associates with himself in that triumphant passage, "Who shall separate us from the love of Christ? I am persuaded that neither life nor death, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." God forbid, that we should cut off the streams of Christian consolation, and dry up the most fertile source of Christian holiness, by confining this attainment either to apostolical men, or to the primitive Christians. This were not to "follow their faith, considering the end of their conversation, Jesus Christ, the same yesterday, and to-day, and for ever." Their minds might be more deeply imbued with the Spirit of truth; but we having the same Spirit of faith, according as it is written, "I have believed and therefore have I spoken," we may believe and so speak. Every believer in Christ possesses this persuasion in some degree, and may attain to the full assurance of understanding, and faith, and hope.

The enquiry is of no minor importance in itself, and it claims particular attention at present, when a disposition is evinced to run to opposite extremes as to the doctrine of Christian assurance. What I have to advance will fall in under the illustration of the following propositions,—that it is an intelligent and enlightened persuasion; that it rests on the surest grounds, as laid down in the word of God; that it is strengthened by Christian experience; that it will stand the severest test; and that it exerts powerful and extensive influence on the Christian life.

I. It is an intelligent and enlightened persuasion. "I know—and am persuaded," says the apostle. How, and whence he knew this, will afterwards be noticed; in the mean time, it is proper to observe at the very outset, that he bases his persuasion on knowledge. What is said of it in all the riches of its full-grown strength, is true of it in its greenest and least advanced state—it is the "assurance of understanding." It differs essentially and totally from all blind impulses, all enthusiastic imaginations, all sudden impressions made on the mind, but of which the person can give no intelligent or satisfactory account. It is not the result of dreams or visions. It is not produced by immediate suggestions of the Spirit. It is not grafted on texts of Scripture ill understood, and broken off from their connexion, which have been forcibly injected into the mind, or selected by a kind of spiritual lottery. "This persuasion cometh not of him that calleth you," Christian; but is to be suspected of delusion, nourishing pride and self-conceit, and creating a fanciful and presumptuous confidence, accompanied with a feverish tumult in the affections, which burst out into extravagance of sentiment

and irregularity of conduct, and then gradually subsides and sinks to the point of freezing indifference and incredulity.

Genuine Christian assurance proceeds from spiritual illumination by means of the word of God. It is the effect of the Spirit's "opening the understanding to understand the Scriptures," and to know what they testify of Christ. "The God of our Lord Jesus Christ, the Father of glory, give unto you the Spirit of wisdom and revelation in the knowledge of Christ, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance." "We have known and believed the love of God to us." "The Son of God is come and hath given us an understanding that we may know him that is true." Faith is the act of an enlightened mind. The convinced sinner does not commit himself to the Saviour blindly, or in ignorance of his revealed character and qualifications. The weakest believer is always ready to give "a reason of the hope that is in him." He cannot answer all the cavils of adversaries, but he can maintain his cause with the words of truth and soberness, and sometimes silence the caviller, by the reply of the man whose eyes the Lord opened, "Whether what you allege be true or no, I know not; but one thing I know, that whereas I was blind, now I see." This persuasion is coolly formed, and cautiously expressed, and it is so because it is enlightened. The Christian, especially at his first believing, is apt to suspect his perceptions, however clear and satisfactory, and to check his assurance, until he has dispassionately examined its grounds, and allowed the transport of his mind to subside. He is apt to go to the opposite extreme from the enthusiast: the latter is presumptuous, the former is jealous and diffident; the latter is satisfied with too little evidence, the former requires too much; the latter mistakes visions for realities, the former like Thomas of old, suspects the reality to be a vision. The description given of the state of mind into which Peter was thrown, when he was suddenly relieved and led out of prison during the night by the hand of the angel, is illustrative of what the believer sometimes feels: "He wist not that it was true which was done by the angel, but thought he saw a vision. And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary, where many were gathered together praying."*

II. This assurance rests on the best and most stable of all grounds. "I know whom I have believed." I know who he is—the great God, who made all things, and upholds them by the word of his power, and therefore is mighty to save. I know what he became for the salvation of sinners—he became a man, a partaker of flesh and blood, like the children whom he came to redeem, that by wearing their nature, he might be qualified for appearing as their substitute, and doing and enduring what was necessary for their liberation. I know him to be Immanuel, the man God's fellow, who would lay his hand upon both parties, and by mediation reconcile them. I know that he hath magnified the law, finished transgression, propitiated justice and obtained eternal redemption, by the sacrifice of himself, which he offered once for all upon the cross; and I know that, made perfect through suffering, he is now on the right hand of the Majesty in the heavens, bearing "the keys of hell and death," and invested by his Father with power over all flesh to give

eternal life to as many as he hath given him. Knowing this, the apostle could say, and every believer may say, "I am persuaded that he is able to keep what I have committed to him against that day." Nor does this merely mean that he can, if he will. It is expressive of moral as well as natural ability,—of all the qualities, personal and official, legal and spiritual, which are requisite to give security to those who confide in him for everlasting salvation. It includes the good-will and mercy and faithfulness and sympathy of the Redeemer, as well as his authority and power, the fulness of the Spirit resident in him, as well as the riches of his merits; the perfection of his atonement, the power of his resurrection, the plenitude of his dominion, the prevalence of his intercession, and the perpetuity of his life and love.

But upon what evidence does the Christian's persuasion of all this rest? Upon the word and promise of Him that cannot lie. Nothing short of a divine testimony and assurance could have induced the awakened sinner to intrust Christ with his eternal welfare; and nothing less will sustain the confidence of a believer, who has obtained a clearer and ever-increasing insight into the preciousness of the redemption of his soul, or preserve him from distracting doubts and fears amidst the temptations and infirmities by which he feels himself daily surrounded and oppressed. Wo to his peace of mind, and to his hopes of maintaining the struggle against the devil, the world, and the flesh, escaping the evils of life, and triumphing over death and the grave, if his confidence were built on any thing below the word of the Eternal, who hath confirmed it by his oath, "that by two immutable things, wherein it is impossible for God to lie, they might have strong consolation, who have fled for refuge to lay hold on the hope set before them." Wo to the continuance of his peace, if it were based on any act, exercise, or attainment of his own, if it ebbed and flowed under a secondary influence, and if, after being relieved, quickened, and cheered by direct communication from the Fountain of Light, he were doomed henceforth to receive all his comfort by reflection from his own experience!

The grounds on which a believer entertains a hope of eternal salvation, are substantially the same with those upon which he was first induced to rest for pardon and acceptance. The persuasion expressed by our apostle in the text was nothing more than the continuation or following out, by repeated acts, of that exercise which he put forth when he first committed himself to Christ. "The life that I live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."—"The just shall live by faith," and "are kept by the power of God, through faith unto salvation." Now, upon what grounds does the believer first commit his soul to the Redeemer? On the divine testimony concerning Christ in the gospel. In this testimony there are two things—the attestation, and the thing attested—the one constituting the formal, the other the material ground of his confidence. And both of these are equally important in reference to Christian assurance. Were the thing testified of minor importance, the divinity of the testimony might give assurance of the fact, but would not give confidence of salvation; and, however important and consolatory the doctrine might be, it would fail to create confidence if it rested on testimony not divine. Both of these grounds, however, are to be found in the testimony of God concerning his Son; and both of them concurred in giving to the apostle assurance of his final salvation. He was assured of this, because he knew and was persuaded that Christ was able to keep that which he

had committed to him; and he was so persuaded, because the Word of the infallible Jehovah was pledged for its truth. His faith and his hope rested on the same foundation; and the same reasons which induced him at first to venture his eternal all upon Christ, supported, under every adverse circumstance, his confidence of obtaining eternal salvation "against that day." The same grounds which induce a person to commit himself and his property to the sea,—the adaption of the vessel to the element on which it is launched, the goodness of the mast, the cordage, the rudder and the anchor, with the skill of the mariner, all properly attested to him,—the same grounds give him confidence during the voyage, and in the midst of the storm; and if he forget or lose confidence in these, he will be at his wit's end, and throw away all hope, when he sees his bark the sport of wind and wave, and in danger of being engulfed in the yawning deep, or dashed in pieces on the rocky shore.

The clearer that the believer's views are of the object of his faith, the firmer, of course, will be his assurance. The apostle does not say in our text, I know *that* I have believed, or *in* whom I have believed, though both were true; but he says, "I know *whom* I have believed," because he meant to intimate that what he knew of his Saviour was the foundation of his confidence. But then, the Christian acquires additional knowledge of him after he has believed; and the more he knows of Christ, the greater reason he sees to be satisfied with the step which he has taken, the firmer does his trust become, and the more he is at ease as to its final results. This is one reason why he prizes so much the knowledge of Christ, and labors to increase it. "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus MY LORD—that I may know him."* This knowledge is not speculative; it is practical, it is appropriating; and the Christian's assurance must rise in proportion to the clearness with which he discovers the stability and security of the foundation on which he rests.

If any one should say to you, 'Are you not afraid of losing the money you have entrusted to such a man?' You would reply, 'No, I am not afraid; for I know him well—I know him to be a good man, not only wealthy and substantial, but faithful, active, skilful, and prudent.' And this confidence admits of being confirmed. You may have a general knowledge of a fellow-citizen, and report may have warranted you to form a favorable opinion of his character; but if he has come to be intrusted with any part of your property, you will not be satisfied with the hearing of the ear, you will be desirous to see him with your eyes, to visit him, to become personally and familiarly acquainted with him; in short, every thing relating to him and his affairs will be viewed by you in a new light. So is it with the believer respecting Christ. There is an action and a re-action in his exercise. The consideration that I have committed my soul to the Saviour stimulates me to seek farther acquaintance with him; and the more enlarged my knowledge of him becomes, the firmer is my reliance upon him.

[To be continued.]

ART. IV. *Biography of Sir Matthew Hale.*

In the last number of the *AMERICAN QUARTERLY REGISTER*, the public are favored with a well written article, headed, *BIOGRAPHY OF SIR MATTHEW HALE*, a considerable portion of which we here present to our readers, who will not fail to perceive that this truly great man reflected honor on the age and nation in which he lived—being a most distinguished judge and at the same time a truly devout and exemplary christian. From the *Biography of Hale* we learn that the highest civil stations are not incompatible with a faithful and scrupulous discharge of all the duties of religion. Happy the time, when wickedness shall cease in “high places,” and when “kings shall become nursing fathers and queens nursing mothers to the church!”

Matthew Hale was born at Alderley, Gloucestershire, England, November 1, 1609. He was the only child of Robert Hale, Esq. by Joan, daughter of Matthew Poyntz, Esq. His grandfather, Robert Hale, was a clothier, eminent in his line, affluent, and rich in good works. His father was trained to the bar, and became a member of Lincoln's Inn; but early in life was embarrassed by scruples respecting the phraseology used in pleadings. These scruples seem, however, to have been removed, as he gave directions in his will, that his son should follow the law. He had a disposition eminently benevolent, liberally dispensing his alms, not only in his lifetime, but at his decease charging his small estate with a perpetual annuity in favour of the poor at Wotton.

Before young Hale attained his fifth year, both his parents were removed by death. He was then committed to the care of one of his near kinsmen, Anthony Kingscot, of Kingscot. This gentleman, being a puritan, and intending his young charge for a divine, bestowed upon his education correspondent care. While at school, young Hale had the reputation of being an extraordinary proficient in learning. Before he was seventeen he was removed to Magdalen Hall, Oxford. His college tutor was the Rev. Obadiah Sedgwick, a man of distinguished excellence. While at Oxford, Hale became so enamored of stage-entertainments, as almost wholly to forsake his studies; the gravity of his deportment, for which he had been remarkable, was abandoned; a fondness for dress succeeded; and he delighted much in company. It is said, however, that though addicted to many youthful vanities, he preserved great purity and probity of mind. The attractions of gymnastic exercises became so dominant, as to threaten an entire disregard of the charms of literature.

A resolution which he formed about this time of entering the army of the prince of Orange, in the Low Countries, was unexpectedly but very happily frustrated. Circumstances connected with a lawsuit, which involved part of his estate, led him to London, and brought him into the society of his counsel, Mr. Glanville. That eminent man, struck with his client's clearness of intellect, solid judgment, and other indications favorable to legal studies, recommended them to his attention. At first the subject was irksome, for Mr. Hale felt an aversion to lawyers, and regarded them as a barbarous race, unfit for any thing beyond their own profession. Nevertheless, the prudence and candor of the adviser ultimately prevailed. Before this period, however, the good effects of Hale's early discipline had begun once more to appear. He had resolved, when quitting college for the metropolis, never to enter a theatre—a resolution which he faithfully kept.

On the 8th of November, 1629, Mr. Hale was admitted a student of Lincoln's Inn; and under the deepest impression of time already *lost*, he at once brought to bear upon his books the whole energy of his powerful mind. So intense was his ardor, that difficulties only stimulated him to exertion; for a while he studied at the rate of sixteen hours a day; and not only threw aside his gay attire, but sunk, unhappily, into the opposite extreme. So unlike a gentleman did he become in his personal appearance, as actually, on one occasion, to be impressed for the king's service. His retreat from vain company was more gradual; not in fact till he was driven to it. Having joined some young men in a convivial party out of town, one of their number, notwithstanding all Mr. Hale's efforts to prevent it, indulged in wine to such a degree, as to become insensible; and, at length, apparently dead. Mr. Hale retired to another room; and having shut the door, prayed to Him "who seeth in secret," that his friend might be restored, and that the countenance given by himself to such excess might be pardoned. He resolved also against indulgence in such companionship if future, and that he would not even drink a health. His friend recovered, and the resolution was performed, occasionally to the inconvenience and reproach of its framer; for afterwards when drinking the *king's* health was deemed a distinguishing mark of loyalty, Mr. Hale was sometimes uncivilly treated because of his refusal to observe the ceremony.

That change being now wrought which made virtuous attainments thenceforth the main objects of his desire and pursuit, he was well able to endure both the opposition and the scorn of men; his late associates were forsaken without regret; and he industriously divided his time between the duties of piety, professional occupations and general science. So uniform was he in the former, as during six-and thirty years not to have failed once in going to church on the Sabbath; he made the observation when his attendance was first interrupted by an ague; and he reflected on the circumstance with grateful acknowledgments for God's great goodness. It is uncertain what time he composed that interesting summary of "Rules," which though intended merely for private use, has been scarcely less admired than Jeremy Taylor's *Holy Living*. They are as follows:

"*Morning*. 1. To lift up the heart to God, in thankfulness, for renewing my life. 2. To renew my covenant with God in Christ—by renewed acts of faith, receiving Christ, and rejoicing in the height of that relation. Resolution of being one of his people, doing him allegiance. 3. Adoration and prayer. 4. Setting a watch over my own infirmities and passions, over the snares laid in our way. *Perimus licitis*.

"*Day Employment*. There must be an employment. Two kinds: first, our ordinary calling, to serve God in it. It is a service to Christ, though never so mean, Col. i. 3. Here, faithfulness, diligence, cheerfulness. Not to overlay myself with more business than I can bear. 2. Our spiritual employments. Mingle somewhat of God's immediate service in this day,

"*Refreshments*. 1. Meat and drink, moderation, seasoned somewhat of God. 2. Recreation, first, not our business; second, suitable. No games, if given to covetousness or passion.

"*If alone*. 1. Beware of wandering, vain, lustful thoughts, fly from thyself, rather than entertain these. 2. Let thy solitary thoughts be profitable; view the evidences of thy salvation, the state of thy soul, the coming of Christ, thy own mortality; it will make thee humble and watchful.

"*Company.* Do good to them. Use God's name reverently. Beware of leaving an ill impression of ill example. Receive good from them if more knowing.

"*Evening.* Cast up the accounts of the day. If aught amiss, beg pardon. Gather resolution of more vigilance. If well, bless the mercy and grace of God that hath supported thee."

Young Hale's habits soon attracted the notice of Noy, the attorney-general, of Selden, of Vaughan, afterwards chief justice of the common pleas, and of the learned Usher. Under the patronage of these renowned individuals, he prosecuted his studies with increased enthusiasm and diligence. He took nothing upon trust, was unwearied in searching records, made collections out of the books he read, and, mingling them with his own observations, digested them into a common-place book. Having surmounted the difficulties of his profession, he at once extended his inquiries. So great was his mental vigor, that he regarded philosophical and mathematical pursuits as *diversions*, in which, when weary with studying law or theology, he found recreation.

* * * * *

In January, 1651, Hale was appointed by the parliament one of the committee for considering the reformation of the law, which circumstance shows that he had previously taken the engagement. Burnet, and all the more moderate writers, seem to have regarded Hale's compliance as no reflection upon his character or principles, but an expression of a purpose to live inoffensively under the *present administration*, as is ordinarily required by all governments. In 1651, Mr. Hale ably, though unsuccessfully, defended the young and unfortunate Christopher Love. On all occasions, he discharged his professional duties with distinguished learning, fidelity and courage. Nor was he satisfied with mere professional exertions; he often relieved the necessities of those for whom he was retained, and, considering the danger of the time, in a manner no less prudent than charitable.

Mr. Hale was created a sergeant at law, January 25, 1653. It was not a matter of surprise that he attracted the notice of Cromwell, who "sought out men for places, and not places for men." Cromwell's installation took place December 16, 1653. Only one new judge was made, and that was Hale. Being reluctant to accept the proffered dignity, and being pressed by Cromwell for the reason, he at last stated, that he was not satisfied with the lawfulness of his authority. Cromwell replied, that since he had possession of the government, he was resolved to keep it, and would not be argued out of it; that, nevertheless, it was his desire to rule according to the law of the land, for which purpose he had selected *him*: and that if not permitted to govern by red gowns, he would do it by red coats. It is probable, that Hale's reluctance was partly owing to his unwillingness to exchange his thriving and lucrative practice for the toil and uncertainty of the judgment-seat. His scruples were, however, overcome, partly by the influence of Sir Orlando Bridgman, Sir Geoffrey Palmer, and Drs. Henchman and Sheldon. Hale is known to have felt a strong reluctance to being engaged in the trial of common felonies; in a measure he overcame the difficulty; but with offences against the state he never *would* meddle, believing, that in some instances, the acts themselves might be warrantable, and that the putting of men to death on account of them would be murder. In a case where the protector being interested, had ordered a jury returned, Hale took occasion to show the illegality of the procedure, proving from the statute book,

that all juries were to be returned by the sheriff or his lawful officer; he likewise dismissed the jury without trying the cause. Cromwell angrily told him he was not fit to be a judge. Hale answered that it was very true.

In 1654, Mr. Hale was chosen a member of parliament for Gloucestershire. The honor was entirely unsought, and the most pressing opportunity was necessary to obtain his acceptance of it. There were now two parties in the house in vigorous hostility, the one contending for the wild schemes of the fifth monarchy men; the other for personal aggrandizement. Between both Mr. Hale steered a middle course, aiming, as much as possible, to make parliamentary movements the hindrance of mischief, when the doing of much practical good seemed hopeless. In the midst of these anxieties, Mr. Hale was called to mourn the death of his illustrious friend Selden, whom Grotius styled "the glory of England." Hale often stated to Baxter, that Selden was a "resolved, serious Christian." Selden appointed the judge one of his executors. Hale cherished the highest regard for his memory, and kept his picture ever near him.

Cromwell died September 2, 1658. Hale refused the mourning sent to him and his servants for the funeral; he also refused the new commission which Richard offered him, and resisted every importunity of the judges, as well as of others, and declared that he could no longer act under such authority. In the parliament of 1658, he represented the university of Oxford. April 25, 1660, the famous "Convention" parliament met. Hale appeared among them as one of the members for Gloucestershire; and he bore a steady part in the attempt now triumphantly made for restoring the exiled Charles, though he felt an objection to receive him back without reasonable restrictions. Burnet remarks, that "to the king's coming in *without* conditions may be well imputed all the errors of his reign." But Monk's policy defeated Hale's patriotic suggestion. On the 8th of May, 1660, Charles II. was proclaimed. The king having early proposed an act of indemnity, and Hale, being nominated one of the committee for the purpose, framed and carried through the bill. It passed the commons on the 11th of July, 1660. Hale was included in the special commission appointed for the trial of the regicides. He also was offered a seat on the bench. His reluctance to accept the honor was very great. His reasons for declining it were, 1. The smallness of his estate, the greatness of his charge, his debts, the bad influence which it might have on his children. 2. His comparative inability to endure travel. 3. The liableness to have his motives misconstrued, having formerly served under a commission from Cromwell. 4. The existing confusion in relation to the administration of justice. 5. His own aversion to the incident pomp and grandeur, as well as too much pity in capital cases. 7. Danger of the loss of his integrity and honesty. Various other reasons were suggested by Hale, which show his remarkable probity and Christian feeling.

On the 7th of November, 1660, Hale received from the hands of Clarendon, then lord chancellor, the commission of lord chief baron of England. Thus the advocate of Strafford, Laud, and Charles I., who was raised to the bench by Cromwell, was not only reinstated by Charles II., but compelled by him, against his own will, to accept of the very highest judicial trust. This is to be attributed, not to the vacillation of Hale's principles, but to the influence of genuine Christianity. Sir Matthew Hale now framed those admirable rules of conduct, which so many have applauded, and which so few imitate. They are here quoted.

"Things necessary to be had continually in remembrance. 1. That in the administration of justice, I am intrusted for God, the king, and country, and therefore, 2. That it be done uprightly deliberately, resolutely. 3. That I rest not upon my own understanding or strength, but implore and rest upon the direction and strength of God. 4. That in the execution of justice I carefully lay aside my own passions, and not give way to them, however provoked. 5. That I be wholly intent upon the business I am about, remitting all other cares and thoughts as unseasonable and interruptions. 6. That I suffer not myself to be prepossessed with any judgment at all, till the whole business, and both parties be heard. 7. That I never engage myself in the beginning of any cause, but reserve myself unprejudiced till the whole be heard. 8. That in business capital, though my nature prompt me to pity, yet to consider, that there is also a pity due to the country. 9. That I be not too rigid in matters purely conscientious, where all the harm is diversity of judgment. 10. That I be not biased with compassion to the poor, or favor to the rich, in point of justice. 12. Not to be solicitous what men will say or think, so long as I keep myself exactly according to the rules of justice. 13. If in criminals it be a measuring cast, to incline to mercy and acquittal. 14. In criminals that consist merely in words when no more harm ensues, moderation is no injustice. 15. In criminals of blood, if the fact be evident, severity is justice. 16. To abhor all private solicitations, of what kind soever, and by whomsoever, in matters depending. 17. To charge my servants not to interpose in any business whatsoever, not to take more than their known fees, not to give any undue precedence to causes, and not to recommend counsel. 18. To be short and sparing at meals, that I may be fitter for business."

Sir Matthew had been hitherto tried by prosperity. He was now visited with a threatening sickness. On his recovery, he wrote some Considerations on this event. "From this dispensation," he says, "I find and learn that man is a very fragile, unstable and weak creature. The chiefest occasion of my sickness I could visibly impute but to a little wet taken in my head in my journey to London." "I hope ever to remember, after it hath pleased God to restore me in some measure to my health, never to put confidence in my own strength." "I have found experimentally that it is of great necessity for men in their health and strength to walk with all piety and duty to God; with all watchfulness and sobriety, with all justice, honesty, and charity and goodness to men; to work out their salvation with fear and trembling; to secure unto themselves that one thing necessary, the *magnum opus* of our lives, the pardon of sins and peace with God." "The thought that the greatest business and concernment of my life was, in a great measure, *well settled* in the time of my health, and in the strength and integrity of my body and mind, was more comfortable to me than the best cordial." "I experimentally found that sickness is an ill season to begin to compose and settle the great concernment of our souls. Believe it, it is business enough to be thoroughly sick." "I have found by experience that the greatest perturbations of a sick bed are the sins of the past life; therefore, let every man that means to have his sickness as easy and comfortable as may be, be most careful to avoid all sin in his health." "I experimentally learned, that this world is a vain and empty thing; and that the generality of mankind are strongly and extremely deceived in their estimate and valuation of it, and miserably misled in their eager and violent prosecution of it."

The sterling integrity of Hale may be seen by the following authentic anecdotes. A noble duke called to explain a suit in which he was interested, and which was shortly to be tried, in order, as it was alleged, to its being better understood when actually heard in court. Hale interrupted him, saying that he did not deal fairly to come to his chamber about such affairs, for he never received any information of causes but in open court, where both parties were to be heard alike. Nor would he suffer the noble duke to proceed.

While on the circuit, a gentleman who had a trial, presented Hale with a buck. When the trial commenced, Hale, remembering the name, asked whether "he was the same person who sent him the venison." Finding that to be the case, he told him, "he could not suffer the trial to go on until he had paid him for it." The gentleman remarked, that he never sold his venison, and that he had done nothing to *him* which he did not do to every judge that had gone on the circuit; and his statement was immediately corroborated. But Hale remained firm. On an occasion when the dean and chapter of Salisbury had a cause to try before him, he directed his servants to pay for the six sugar loaves which, according to custom, were presented to him on the circuit by that body.

March 10, 1664.—Two old women were indicted for bewitching seven persons. Sentence of death was pronounced on them by Hale, and the penalty was suffered. A belief in withcraft so prevailed in England as to hold in bondage the best of men. Proof is found in the 72d canon made by the clerical convocation in 1603, and in the laws enacted against the crime itself. Isaac Ambrose, in his *Treatise on the New Birth*, directs persons seeking salvation to enquire, while searching out their sins, whether they have not sometimes been guilty of witchcraft. The canon cited is yet in force. The laws were not repealed till more than seventy years after the time in question. The fact of withcraft was admitted by Bacon and Addison. Dr. Johnson more than inclined to the same side of the question; and Sir William Blackstone quite frowns on opposers. These facts are mentioned not to justify Hale, but to show the injustice of singling him out as peculiarly guilty. The heavy charges which have been brought against the Salem people in this country, governor Winthrop, Cotton Mather and others, lie equally against the most learned, eminent and pious of mankind.

Early in May, 1671, Sir John Keyling, lord chief justice of the king's bench, died. On the 18th of the same month, Hale succeeded him; and still pursued the same intrepid and exemplary course. A military captain and one of his serjeants, thinking it fit to carry military tactics into civil affairs, had rescued by means of twenty or thirty soldiers, an individual arrested for debt after enlisting. "Whatever you military men think," said Hale to the captain, "you shall find that you are under the civil jurisdiction; and you but knaw a file; you will break your teeth ere you shall prevail against it." He committed both the culprits to Newgate, and on their subsequent appearance before him, he asked, why an information was not exhibited; telling the city counsel, "that if the sheriffs did not prosecute, the court would, for it was a matter of great example and ought not to be smothered."

Hale assisted in private such students as applied to him; he advised them to use their books diligently, and directed their studies. When he saw any thing amiss, particularly if he observed a love of finery, he did not withhold admonition. It was done, however, in a smiling, pleasant

way: usually by observing that *that* did not become their profession. The sight of students in long periwigs, or attorneys with swords, was known to be so offensive to him, as to induce those who loved such things to avoid them when they waited upon him, in order to escape reproof.

His incessant labors began now visibly to impair his constitution. The firm and vigorous health he had hitherto enjoyed, and to which his great temperance and equanimity had conduced, suddenly gave way. In two days, inflammation brought him low; asthma ensued; and that was followed by dropsy. "He had death," says Baxter, "in his lapsed countenance, flesh, and strength, with shortness of breath." So enfeebled was he, all at once, as to be scarce able, though supported by his servants, to walk through Westminster Hall. Perceiving that his days were nearly numbered, he resolved on retirement from office. As soon as his determination was known, he was beset by the importunities of friends, and an almost universal clamor, that the event, which seems to have been regarded as a national calamity, might, if possible, be averted. At length, on the 20th of February, 1675-6, weary of waiting, and stimulated by increasing infirmities, he surrendered in person his high office to the king. Charles treated him with the affability for which he was remarkable; wished him the return of his health; and assured him, that he would still look upon him as one of his judges; that he should have recourse to his advice when his health would permit; and, likewise, continue his pension, so long as he lived. Charles' bounty made upon the susceptible heart of Hale a deep impression. When the first payment was made, he devoted a great part of it to charitable uses, and avowed his design so to employ it in future. The same liberality was shown by him on the dismissal of his servants—that is, to all who were not domestics. To some he gave considerable presents; to each a friendly token.

No sooner was Hale fully discharged, and all his arrangements completed, than he returned home with as much cheerfulness as the want of health would allow. He felt emancipated from a state of thralldom. Sir Richard Rainsford succeeded him; and when the commission was delivered, he was thus addressed by Finch, the lord chancellor: "Onerosum succedere bono principi, was the saying of Pliny the younger; and you will find it so too, that are to succeed such a chief-justice, of so indefatigable an industry, so invincible a patience, so exemplary an integrity, and so magnanimous a contempt of worldly things, without which no man can be truly great; and to all this a man that was so absolutely a master of the science of the law, and even of the most abstruse and hidden parts of it, that one may truly say of his knowledge in the law, what Augustine said of Jerome's knowledge in divinity: Quod Hieronymus nescivit, nullus mortalium unquam scivit."

Sir Matthew now left Acton, and retired to his seat at Alderley, in Gloucestershire, "in likelihood," observed Baxter, "to die there. It is not the least of my pleasures," continues that great man, "that I have lived some years in his more than ordinary love and friendship, and that we are now waiting which shall be *first* in heaven, whither, he saith, *he* is going with full content and acquiescence in the will of a gracious God, and doubts not but we shall shortly live together. Oh what a blessed world would this be, were but the generality of magistrates such as he!"

The change, though to his native air, was unavailing. He retained, however, his delight in devotion and study. His closet was still his ele-

ment, and such was his relish for its pleasures, that when unable to walk, he was carried, into it. Instead of counting the Sabbath a weariness, or employing it, as many do, in idle or frivolous occupations, he attended with pious constancy upon public worship. There he meekly heard the word of God; he received it with pure affection, and brought forth the fruits of the Spirit. Afterwards, he watered the good seed, by repeating before his family, often with judicious additions, an outline of the truths taught in the pulpit; and then between the evening service and supper-time, secluding himself entirely from others, he indulged in meditation, employing his pen merely to aid the fixing of his thoughts, and to preserve them the better for future reference and domestic instruction. These "Sabbath Thoughts" were published, though without the consent of Hale.

About this time, Sir Matthew committed to the press a Treatise on the Primitive Origination of Mankind, a section only of a direct and systematic attack on Atheism, which he had then completed, and which yet remains in manuscript. The first part was intended to prove the creation of the world and the truth of the Mosaic history; the second, the nature of the soul and a future state; the third, the attributes of God, both from the abstract ideas of him, and the light of nature, the evidence of Providence, and the notions of morality, and the voice of conscience; and the fourth part was concerning the truth and authority of the Scriptures; with answers to objections. The whole treatise was highly approved by bishop Wilkins and archbishop Tillotson.

The termination of his lordship's pilgrimage now rapidly approached; and like one wearied with a long and sorrowful day, he wished for night. He looked *through* the mists of mortality, and associated with dying, as do the Scriptures, images full of loveliness and peace. While in comparative health, he wrote as follows: "I will learn, and often return upon the consideration of my own mortality; and look upon my life here as but a shadow and a pilgrimage; as a journey to my home, and not as an abiding place. I will learn not to make this life, or this world, the subject of my chiefest care; but make my everlasting home—eternity—the one thing necessary; the presence of God, to be that which I will mainly provide for; to pass the time of my sojourning here in fear; to wait all my appointed time till my *change* come; to work out my salvation with fear and trembling; to make my calling and election sure; and to spend my time, employ my parts, and to use my wealth, and to improve my opportunities, that I may with comfort give an account of my stewardship, that I may be ready for death, and welcome it as the passage to my Master's joy."

His sufferings, oftentimes, were distressingly severe. For more than a year before they ceased, he had been obliged by a constant asthma, to sit, rather than lie, in his bed. Amid all, however, patience had her perfect work. His parish minister, Rev. Evan Griffith, assiduously attended upon him; and it was noticed that, in spite of bodily anguish, whenever that gentleman offered up prayer, not only was every complaint and groan suppressed, but with uplifted hands and eyes, Hale proclaimed the fixedness and piety of his mind. On being informed by Mr. Griffith, not long before his departure, that the communion was to be observed at church, on the approaching Sabbath, and that as it was not likely *he* could be present, it should be administered at his own house, the dying saint replied, with the reverence and humility which were habitual to him,—“No; my heavenly Father has prepared a feast for me, and I will

go to my Father's house to partake of it," Accordingly he was carried thither, and received the sacrament on his knees, with great devotion, which, it may be supposed, was the greater, because he apprehended it was to be the *last*, and so took it as his viaticum and provision for the journey.

To the latest moment, the use of his reason, a blessing for which he had often and earnestly prayed, was mercifully continued to him; and when his voice became too feeble for articulation, he gave almost constant signs that his heart, as well as his treasure, was in heaven. Thither he was translated without a struggle,* between two and three o'clock, P. M., Dec. 25, 1676-7.

Sir Matthew often said, that churches were for the living, and churchyards for the dead; and accordingly, a few days before his own exit, he went into that at Alderley, and fixed on a spot for interment; where, on the 4th of January, his remains were "safely laid up" till the morning of the resurrection. Mr. Griffith preached a sermon on the occasion, which was afterwards published. A plain and decent monument was erected to his memory; the stone of black marble, and the sides of black and white marble.

Burnet thus delineates lord Hale's personal appearance; "The last year of his being in London, he came always on Sundays, when he could go abroad, to the chapel of the Rolls, where I then preached. In my life I never saw so much gravity, tempered with that sweetness, and set off with so much vivacity, as appeared in his looks, and behavior, which disposed me to a veneration for him, which I never had for any with whom I was not acquainted."

Lord Hale was twice married. His first wife was Anne, daughter of Sir Henry Moore. By her he had ten children; the first four died young; the other six lived to be married. He outlived them all, except his eldest daughter and his youngest son. He took some of his grand children under his care (after the death of their parents,) and left them his estate. The judge's second wife was Anne Bishop, by whom he had no children. Hale bears the highest testimony to her varied excellencies. The male line of his family became extinct in 1784, by the death of his great-grandson, Matthew Hale, Esq. barrister-at-law.

Hale's temper was admirably equal; he was cheerful rather than merry. He lived with both his wives in the happiest intercourse. His habits were strictly domestic; fashionable and formal visiting was shunned, that in the enjoyment of his beloved privacy, he might cultivate the endearments of home. After noticing the death of his youngest child, a little girl about four months old, and the lessons the event was adapted and intended to teach, he adds, "I learn my duty of *Christian education* when my children come to any measure of understanding; viz. that they may understand their natural condition; the use of their baptism; the merits and righteousness of Christ; that they may renew their covenant with God, and grow up in it, and in his presence; to keep them from the vanities, levities, follies, excesses and pollutions of the times and places wherein they live." In his family, the judge maintained the daily worship of God; and, unless a clergyman was present, officiated himself.

*Immediately before his death, according to the account of Burnet, "when his voice was so sunk that he could not be heard, they perceived by the almost constant lifting up of his eyes and hands, that he was still aspiring towards that blessed state, of which he was now speedily to be possessed. His end was peace—he had no struggling, nor seemed to be in any pangs in his last moments." [Ed. Rel. Mon.]

Towards his servants, his gentleness was habitual ; if offended with them, he allowed no interview till his displeasure was abated ; when the merited reproof was administered, he made it appear that he was more concerned for the fault committed as before God, than for the offence given to himself. Each of his servants enjoyed a legacy at his death. One of the number, Robert Gibbon, Esq. of the Inner Temple, was among his executors.

Lord Hale's diligence was remarkable. Upon time he placed the highest possible value, and he redeemed it with great care. He allowed only a short season for taking his food (a practice not to be commended ;) he rarely conversed about the news ; he entered into no correspondence, except about necessary business, or matters of learning ; he studiously avoided all unnecessary familiarity with distinguished persons ; and he abstained from public feasts, confining his own entertainments almost exclusively to the poor. Many of his "Contemplations" were written during journeys. He delighted in rural walks ; and these, while promoting his bodily health, acted beneficially on his mind. He deemed it the honor of English gentlemen to employ their time in husbandry. What money he could conveniently spare, was laid out in the purchase of land and its improvement.

In respect to the practice of drinking ardent spirits, lord Hale has thus given his solemn testimony : "The places of judicature which I have long held in this kingdom, have given me opportunity to observe the original cause of most of the enormities that have been committed for the space of near twenty years ; and by a due observation, I have found, that four out of five of them have been the issues and product of excessive drinking at taverns, or ale-house meetings."

To his attire, lord Hale seems to have been blamably inattentive ; and though the love he once discovered for finery makes it apparent, that even his negligence resulted from *principle*, yet it would have been commendable, had he paid a greater regard to the etiquette of his station. Even Baxter, who was thought guilty of a culpable neglect in his external appearance, advised Hale to lay aside some things which seemed too homely.

Baxter thus describes the social character of his illustrious friend : "Whenever we were together, he was the spring of our discourse (as choosing the subject,) and most of it still was of the nature of spirits, and the immortality, state, and operations of separated souls. We both were conscious of human darkness, and how much of our understandings, quiet in such matters, must be fetched from our implicit trust in the goodness and promises of God, rather than from a clear, satisfying conception of the mode of separated souls' operations ; and how great use we have herein of our faith in Jesus Christ, as he is the undertaker, mediator, the Lord, and lover of souls, and the actual possessor of that glory. But yet we thought that it greatly concerned us to search, as far as God allowed us, into a matter of so great moment ; and that even little, and obscure prospects into the heavenly state are more excellent than much, and applauded knowledge of transitory things. He was much in urging difficulties and objections ; but you could not tell by them what was his own judgment ; for, when he was able to answer them himself, he would draw out another's answer. He was but of a slow speech ; and, sometimes, so hesitating, that a stranger would have thought him a man of low parts, that knew not readily what to say, though ready at other times. The manner of our converse was as suitable to my inclination as the

matter. I do not remember that he and I did interrupt each other in any discourse. His wisdom and accustomed patience, caused him still to stay for the end. And though my disposition have too much forwardness to speak, I had not so little wit and manners, as to interrupt him. He seemed to believe the opinion of Dr. Willis, and such others, *de animis brutorum*, as being not spiritual substances. But when I sent him a confutation of them, he seemed to acquiesce, and, as far as I could judge, did change his mind. As to his judgment about religion, our discourse was very sparing about controversies; he thought not fit to begin with me about them nor I with him. He told me, once, how God brought him to a fixed honor and observance of the Lord's day; that when he was young, being in the West, the sickness, or death, of some relation at London, made some matter of estate to become his concernment, which required his hastening to London from the West; and he was commanded to travel on the Lord's day; but I cannot well remember how many cross accidents befel him in his journey; one horse fell lame, another died, and much more; which struck him with such a sense of divine rebuke as he never forgot. When I parted with him, I doubted which of us would be first at heaven; but he is gone before, and I am at the door, and somewhat the willingler to go, when I think such souls as his are there."

Towards the needy, Hale was very compassionate. He invited his poorest neighbors to dinner, making them sit at his own table; and to those whom sickness prevented attending, he sent a supply. Such common beggars as could work, he paid liberally to gather stones, and then used his own carts to carry them for reparation of the highways. When his horses became aged and infirm, instead of selling them, they were turned loose upon his grounds; seldom used, and then at easy work, such as going to market, and the like. Information having reached him that his sheperd was about to kill or lose a dog of his own because blind, he sent for the animal, and while life lasted, had it fed. Never was his anger seen to be so much excited, as towards one of his servants, who had negligently starved a bird to death, for want of food.

Lord Hale's remarks on the observance of the Sabbath, deserve to be quoted: "I have been near fifty years a man as much conversant in business, and that of moment and importance, as most men, and I will assure you I was never under any inclination to fanaticism, enthusiasm, or superstition. In all this time, I have most industriously observed in myself and my concerns, these three things:—

"1. That whensoever I have undertaken any secular business on the Lord's day (which was not absolutely and indispensably necessary,) that business never prospered or succeeded well with me. Nay, if I had set myself that day but to forecast or design any temporal business to be done; or performed afterwards, though such forecasts were just and honest in themselves, and had as fair a prospect as could be expected, yet I have been always disappointed in the effecting of it, or in the success of it. So that it grew almost proverbial with me, when any importuned me to any secular business that day, to answer them, that if they expected to succeed amiss, then they might desire my undertaking it on that day; and this was so certain an observation of me, that I feared to *think* of any secular business that day, because the resolutions then taken, would be disappointed or unsuccessful. 2. That always the more closely I applied myself to the duties of the Lord's day, the more happy and successful were my businesses, and employments, of the

week following. So that I could, from the loose or strict observance of that day, take a just prospect, and true calculation of my temporal successes in the ensuing week. 3. Though my hands and mind have been as full of secular business, both before, and since I was a judge, as, it may be, any man's in England, yet I never wanted time, in my six days, to ripen and fit myself for the businesses and employments I had to do, though I borrowed not one minute from the Lord's day to prepare for it, by study or otherwise. But, on the other hand, if I had at any time borrowed from this day any time for my secular employments, I found that it did further me less than if I had let it alone; and therefore, when some year's experience, upon a most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to make a breach on the Lord's day, which I have strictly observed for above thirty years. This relation is most certainly and experimentally true, and hath been declared by me to hundreds of persons, and now I declare it to you."

The following passage illustrates the piety of Hale: "My intensest love to God is my duty. I cannot exceed my proportion; it is my wisdom, for I fix my heart upon that which is more than worthy of my love. It is my happiness; for I am joined to that which is my chiefest good. The best of creatures is too narrow for the compass of my love.

There is not fulness enough in it to answer my desire; it is too short and temporary. It will die when my soul, and the motions of it, will live, and so again want that on which to fix. But in my love to God, I shall find an overflowing fullness that will fill up the most capacious and intensest gaspings and outgoings of my love—a fullness that will continue to all eternity—a fulness that will satisfy my soul, and yet increase my love. New and higher discoveries will *eternally* be let in unto me, which my soul shall everlastingly pursue, and in pursuing, enjoy with delight and blessedness."

ART. V. *Missionary Intelligence.*

(Concluded from P. 270.)

The following concludes the annual report of the Board of Commissioners for Foreign Missions. From the whole Report our readers will be able to judge of the extent of ground occupied by the Board, what it has already accomplished, and what are its prospects of usefulness.

DEPARTMENT OF INDIAN MISSIONS.

Mission to the Cherokees.

BRAINERD.—D. S. Butrick, *missionary*; John Vail, *Farmer*; Ainsworth E. Blunt, *mechanic*; and their wives.

CREEK PATH.—William Potter, *missionary*; Mrs. Potter, Erminia Nash, and Nancy Thompson, *assistants*.

WILLSTOWN.—William Chamberlin, *missionary*; Mrs. Chamberlin; John Huss, *native preacher*.

CANDY'S CREEK.—Stephen Foreman, *native preacher*.

RED CLAY.—Elizur Butler, *physician and catechist*.

(5 stations; 3 missionaries, 1 physician, and 2 other male and 8 female assistant missionaries, and 2 native preachers;—total, 16.)

The condition of the Cherokees, and the embarrassments to which the missionaries and teachers have been subjected, have been similar the past year to those which have been mentioned in previous reports. At each of the five stations schools have been maintained during most of the year, embracing about 130 pupils. Of the schools for teaching the Indians to read their own language, so flourishing a year ago, no account has recently been received. Most of them are probably discontinued.

The churches at Brainerd and Carmel have been united at the former place, where there are now 116 members, of whom twenty have been added during the past year. The meetings at Brainerd have been large and interesting. The other churches are probably somewhat diminished in number by emigration, and other causes originating in the present critical condition of the tribe. The whole number of church members is probably about 220.

The majority of the Cherokees seem still strongly disinclined to submit to the existing treaty. A delegation was last winter sent to the United States government to obtain some modification of it, without success; and at a very large council convened about the first of August, another delegation was appointed for the same purpose.

The buildings and improvements on land belonging to the Board at the several stations have been appraised at about \$25,000.

Mission to the Arkansas Cherokees.

DWIGHT.—Cephas Washburn, *missionary*; James Orr, *Farmer and Superintendent of secular affairs*; Jacob Hitchcock, *Steward*; Asa Hitchcock, *Teacher*; and their wives; Asa Egerton, Ellen Stetson, and Emeline Bradshaw, *Teachers and assistants*.

FAIRFIELD.—Marcus Palmer, *Missionary and physician*; and Mrs. Palmer, *Teacher*.

PARK HILL.—Samuel A. Worcester, *Missionary*; Samuel Newton, *Teacher*; John F. Wheeler, *Printer*; and their wives; Esther Smith and Sarah Ann Palmer, *Teachers and assistants*.

(3 stations; 3 missionaries, 4 teachers, 3 farmers and mechanics, and 12 female teachers and assistants;—total, 22.)

No important changes have occurred during the year. The printing press has been removed from Union to Park Hill, where Mr. Worcester and his family will hereafter reside.

The schools, four in number, embrace about 145 pupils, of whom, nearly seventy are boarded in the mission families.

The state of religion has been low, and few additions have been made to the churches, except to that at Fairfield, where seventeen have been received. A new church of ten members has been organized at Park Hill.

The Temperance Society embraces 248 members

Mr. Aaron Gray died at Dwight on the 25th of June.

Mission to the Choctaws.

WHEELOCK.—Alfred Wright, *Missionary*, and Mrs. Wright; Jared Olmsted, *Teacher*.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; Mrs. Kingsbury; Anna Burnham, *Teacher*.

EAGLE TOWN.—Cyrus Byington, *Missionary*; Mrs. Byington, Abner D. Jones and wife, and Elizabeth A. Merrill, *Teachers and assistants*.

GREENFIELD.—Joel Wood, *Missionary*; Mrs. Wood; Eunice Clough, *Teacher*.

KIEMICHI.—Ebenezer Hotchkin, *Catechist*; Mrs. Hotchkin, *BETHEL*.—Peter Auten, *Teacher*; and Mrs. Auten.

(6 stations; 4 missionaries, 4 male and 10 female teachers and assistants;—total, 18)

Schools have been taught at each of the stations, the number of pupils not communicated. The interest of the Choctaws in the subject of education does not seem to have increased.

The congregations have generally been small, though rather increasing, especially in the western part of the country. No additions to the churches have been communicated, except to that at Pine Ridge, where fifteen persons have been received, most of whom were from the neighboring military post, where Mr. Kingsbury spends about half his Sabbaths, and where there has been an interesting revival of religion.

Mr. Peter Auten and wife, Mr. J. Olmsted, and Mrs. Nancy W. Barnes, joined this mission last winter; and Mr. Samuel Moulton and wife, Rev. L. S. Williams and family, and Mrs. Barnes have recently retired from the missionary work.

An almanac for the year 1837, and ten religious tracts have been printed, amounting together to 30,500 copies, and 576,000 pages.

Mission to the Creeks.

R. L. Dodge, *Physician and Catechist*.

The mass of the Creeks, especially those of mixed blood, have not been favorably disposed to missionary labors in their country. Schools have languished and the congregations have been small. In September last, they presented a petition to the United States' agent, requesting that the missionaries and teachers of all denominations might be removed from among them. This was done: Mr. Fleming, the missionary of the Board, under these circumstances, requested a discharge from further missionary service, which was granted. The way has again been opened for the entrance of missionaries to this numerous tribe. Two books in the Creek language, amounting to 750 copies, and 21,000 pages, have been printed during the year.

Mission to the Osages.

William C. Requa, *Farmer and Catechist*.

As it seemed probable that the Osages would soon be gathered upon their reservation, and be permitted to reside there permanently, Mr. Requa returned to their country last spring and commenced a new agricultural station, where he hoped soon to have fifty new families settled around him. The buildings, improvements, and lands at Union and Harmony, if advantageously disposed of, and the avails wisely applied, will furnish an important fund for aiding missionary operations among this tribe.

Mission to the Pawnees.

John Dunbar, *Missionary*; Samuel Allis, Jr. *Farmer and Catechist*; and their wives.

(1 station; 1 missionary, 1 male and 2 female assistants;—total 4.)

An elementary book consisting of 74 pages, has been prepared by Mr. Dunbar in the Pawnee language, and 500 copies printed.

Mr. Allis and his wife have resided at Bellevue, near the Pawnee agency, doing what they could for the benefit of the Indians. Mr. Dunbar spent the early part of the year on a visit to New England, where his book was printed. Doct. Satterlee travelled with the Pawnees on their hunting tours, learning the language, administering to the diseased, and giving such instruction as he was able. On his return

from one of these tours, he became separated from his companions in travel, and is supposed to have lost his life during the month of April. The particular circumstances have not been communicated.

Mission to Indians West of the Rocky Mountains.

Henry H. Paulding, *Missionary*; Marcus Whitman, *Physician*; and their wives; William H. Gray, *Mechanic*.

(2 stations: 1 missionary, 1 physician, 1 male and 2 female assistants;—total, 5.)

Mr. Parker has completed the exploring tour to which he was appointed, having passed down the Columbia river, visited some of the Indian tribes, and collected information respecting others on both sides of it, and returned to the United States by way of the Sandwich Islands. He arrived at New London on the 18th of May.

Messrs. Spalding, Whitman, and Gray, arrived at Fort Wallawalla, 300 miles from the mouth of the Columbia on the 3d of September; and immediately proceeded to select stations and prepare for a winter residence among the Indians. From the western boundary of the State of Missouri to Wallawalla, they estimate the distance to be 2,200 miles, the country most of the way being barren, sandy, and uninhabitable. They found the Indians west of the mountains, especially the Nez Perces, to whom their early labors will be principally devoted, ready to welcome them. The number of Indians from the mountains to the Pacific, and from California to the 55th degree of north latitude, is estimated by Mr. Parker at about 77,000.

All the necessaries of life are found in abundance at Forts Wallawalla, and Vancouvar. The prospects of the mission are favorable.

Mission to the Sioux.

LAC QUI PARLE.—Thomas S. Williamson, *Missionary and Physician*; Alexander Huggins, *Farmer*; and their wives; Gideon H. Pond, *Farmer and Teacher*; Sarah Poage, *Teacher*.

LAKE HARRIET.—Jedidiah D. Stevens, Stephen Riggs, and Samuel W. Pond, *Missionaries*; Mr. Stevens, Mrs. Riggs; Lucy C. Stevens, *Assistant*.

(2 stations, 4 missionaries, 2 male and 6 female teachers and assistants;—total, 12.)

Mr. Riggs and wife joined the mission in April last. The Messrs. Pond, who entered the Sioux country and formerly prosecuted their labors for the benefit of this tribe, independently of any society, have the last year resided and labored at the mission stations, though as yet without any formal connection with the Board.

The missionaries and assistants are still pursuing the study of the Sioux or Dakota language, and some of them begin to converse with the Indians with some ease. Religious meetings are held on the Sabbath and at other times at both stations, and often at Fort Snelling; near Lake Harriet; and at Lac qui Parle seven persons, including three full-blooded Dakotas, have been received to the fellowship of the church.

Two schools, one for children and the other for adults, have been taught at Lac qui Parle, and one at Lake Harriet; embracing in all fifty or sixty pupils, only a small part of whom attend constantly. About twenty persons have learned to read the Dakota language, having been taught from manuscripts prepared by the missionaries.

Doct. Watts' Second Catechism for Children has been translated by Doct. Williamson, aided by Mr. Renville, a gentleman engaged in the Fur trade, into the Dakota language, making 12 pages, and 500 copies have been printed.

Mission to the Ojibwas.

LA POINT.—Sherman Hall, *Missionary*; Mrs. Hall; Grenville T. Sproat, *Catechist and Teacher*; Delia Cooke, *Teacher*.

FON DU LAC.—Edmund F. Ely, *Catechist and Teacher*; Mrs. Ely.

POKEGUMA.—Frederic Ayer, *Catechist*; Mrs. Ayer; John L. Seymour, *Teacher and Mechanic*; Sabrina Stevens, *Assistant*.

LEECH LAKE.—William T. Boutwell, *Missionary*; Mrs. Boutwell. (4 stations; 2 missionaries, 3 catechists and teachers, 1 other male, and 6 female assistants;—total 12.)

Mr. and Mrs. Town withdrew from the mission last spring; and Mr. Sproat who had previously labored in connection with the mission, has been appointed an assistant missionary.

Messrs. Hall, Boutwell, and Ayer are now able to address the Indians in their own language.

The church at La Point embraces nine members exclusive of the mission family, four of whom are Ojibwas. The new church of Pokeguma, organized in February last, four Ojibwas were admitted. Meetings at La Point, Fon du Lac, and Pokeguma, are attended by increasing numbers. In the schools at these stations, at some seasons of the year, about 80 pupils were taught, while at other seasons the aggregate was not more than 35.

The gospel by Luke has been translated by the missionaries into the Ojibwa language, and 1000 copies of the book, comprising 142 pages, have been printed.

At Leech Lake Mr. Boutwell has had little encouragement in his labors, and has been at times greatly annoyed by the savage and violent conduct of the Indians.

Mission School at Mackinaw.

This school was discontinued at the close of the last spring, and most of the property belonging to the Board there has been sold. This measure seemed to the Committee expedient in view of the difficulties and expense of conducting a school for educating Indian youth, in a place where they must be surrounded by a white community; while the necessity which called the school into existence seemed to be in some degree removed by the opening of schools among the various tribes in this quarter by the Board and other denomination of Christians; and also by the provision made in a late treaty for the establishment of schools for their benefit, under the superintendence of the government of the United States. Most of the members of the mission family have retired from their connection with the Board, and the others will probably proceed to join other missions.

Mission to the Stockbridge Indians.

Cutting Marsh, *Missionary*; Chauncey Hall, *Teacher*; Mrs. Hall.

(1 station; 1 missionary, 1 teacher, and 1 female assistant;—total, 4.)

One murder and three deaths by drowning, as the result of using intoxicating drinks, have occurred among this small band of Indians, during the past year. The deportment of the members of the church and of the more intelligent portion of this tribe, has however, been orderly and exemplary. The church, meetings, and schools remain nearly the same as last year; the number of pupils having varied from forty to sixty.

The Indian claims to most of the lands in the vicinity of Green Bay and Fox river have been extinguished, and attempts have been made to purchase the reservation belonging to this band, though as yet without success.

Mission to the New-York Indians.

TUSCARORA.—William Williams, *Missionary*; Mrs. Williams; Miss Burt, *Teacher*.

SENECA.—Asher Wright, *Missionary*; Mrs. Wright.

CATTARAUGUS.—Asher Bliss, *Missionary*; Mrs. Bliss; Fidelia Adams, *Teacher*.

ALLEGANY.—William Hall, *Teacher and Catechist*; Mrs. Hall.

Five other teachers have been employed a part or the whole of the year.

(5 stations; 3 missionaries, 3 male and female teachers and assistants;—total, 15.)

Miss Lee and Miss Smith have been transferred to the Sandwich Islands mission, and Miss Bishop and Miss Stone, the former on account of impaired health, and the latter in view of the calls of Divine Providence, have retired from the missionary work. Advanced age and feeble health have also induced Mr. and Mrs. Williams to request that their connection with the Board may be dissolved, and they will probably soon withdraw from their station.

Ten schools have been taught a part or the whole of the year, embracing about 230 pupils.

The four churches under the care of this mission embraces about 188 members, eight having been added during the year.

Mission to the Abenakis.

P. P. Osunkhirhine, *Native Preacher*.

Six or seven years ago the whole of this band were papists, while now more than thirty persons attend Mr. Osunkhirhine's meeting on the Sabbath, all of whom have renounced the papal church; and three persons have joined a protestant church, and others appear to be pious; the school numbers from five to fifteen pupils, and some of the youth are at school in the white settlement; a considerable number have learned to read their own language; nearly all the young men are in favor of the protestant faith. The erection of a small house for public worship was in progress when the mission was last heard from, and a church was soon expected to be organised.

SUMMARY.

During the year past the receipts of the Board have been \$252,076.55, and the expenditures, including the debt of last year, \$293,456.08. The number of its missions is 30: its stations are 79; its ordained missionaries 122; its physicians, besides six who are ordained, 11; its teachers 28; its printers and book-binders 8; its other lay-assistants 13; and the married and unmarried females connected with its missions 179; making in all 361 laborers sent from this country. To these add five native preachers, and 100 other native helpers, and the number is 466, laboring in its missions and supported by its funds. The ordained missionaries sent the past year are 14; lay assistant missionaries 16; females 33; in all 63. The number of ordained missionaries sent out by the Board from the beginning, is 180, and of physicians, teachers, printers, and other lay assistants, 113. To these add 65 unmarried females, and 280, the estimated number of married females, and the whole number from the beginning is 638. Of the ordained missionaries 22 have died in connection with the missions, and 36 have received dismissals from the service, chiefly in consequence of the failure of health.

The number of mission churches formed and existing in the several missions is 52. These contain 2,147 native members in good standing.

There are eight seminaries, or higher institutions, to educate native laborers to labor in connection with the missions, and, by the blessing of God, to take the place of them in due time. These seminaries contain 418 scholars. In Ceylon there is a seminary for females, containing 75 pupils. The free-schools, 350 in number, contain not far from 13,000 children and youth. There are 13 printing establishments, at which 24 presses are in operation. There are three type founderies, and two stereotype founderies. The printing, last year, amounted to 642,160 books and tracts, and 26,208,729 pages; and from the beginning, it has been 1,339,720 books and tracts, and 142,810,197 pages, in 20 different languages.

ART. VI. *Religious Persecution in Holland.*

Our readers have been advertised of the fact, that a Secession had taken place from the National Church (Reformed Dutch) of Holland, on account of defection from the pure faith of their forefathers. It seems that the Seceders are bitterly persecuted by the Government; but nevertheless they rapidly increase in numbers. It is to be hoped, however, that king William will soon see the folly of his conduct, and be induced, at least to tolerate those whose only offence is, that they are "earnestly contending for the faith once delivered to the saints," and who are, therefore, in fact, the best subjects in his kingdom. The following letter from the Rev. Robert Baird contains the latest news we have seen relative to these persecuted Seceders. It is dated Paris, Oct. 4, 1837.

In Holland, the religious excitement which I spoke of last year as having existed for two or three years, goes on with increasing earnestness. Indeed, since my visit of last year, much violence in some parts of the kingdom has attended this movement! and there is reason to fear that the worst has not yet come.

As to the occasion of this religious movement, I need not add any thing to what I stated in my report of last year. It is, without doubt, a real religious awakening in the churches, or rather among the people, in a country where, after true religion had for a long period flourished, a long night of heart-chilling formality, deadness and error had succeeded. It is very possible that there has been not a little of unhal- lowed feeling mingled with it. In a time of persecution, it is exceedingly difficult for a considerable body of men, of mixed character, to avoid doing things, which in some respects are both indiscreet and im- proper.

It is a remarkable fact, that this revival of religion exists much more among the laity than the clergy. I account for this fact by the state- ment of another, which holds good of several other countries in Europe, viz: that when vital piety disappeared from the pulpit, it still lingered among the people, especially among the more aged. This fact is de- monstrated in the churches in Saxony and other countries in Germany. It is not difficult to suppose that such a state of things may exist in coun- tries in which the state authorities possess and exercise the power of appointing the pastors of the churches.

The number of ministers in Holland who are prominent in this movement, or rather, who have been compelled to take a position independent of the Reformed Dutch Church, does not exceed five or six, and most of these are young men. It is, however, true, that there is a considerable number of ministers in the Established or rather National Church, who are warm friends of evangelical truth and faithful preachers of it, but who do not think it expedient to separate from that church. By pursuing this course, they are not so much identified with the party which has separated from that church as they would otherwise be.

As it is, the party which may in some sense be said to have separated from the Established or National Church, (not willingly, but rather are excided because of their attending the meetings for prayer and exhortation which this religious excitement has occasioned, and which it is the desire of both the civil and ecclesiastical authorities to suppress,) is placed in a very peculiar and critical position. They need wise and devoted leaders. All experience has shown that where a revival of religion takes place among a people who are destitute of judicious and able pastors to guide them, it will not be long before fanaticism and gross disorders engendered by it, will soon appear among them. I know not that any thing of this kind, in a marked degree, has yet occurred in Holland; but certainly there is danger of it. I do not reckon among very dangerous disorders, what an editor of a newspaper in that country holds up as such, and which he thinks to be a great scandal, and such as ought to be put down by the civil arm. "Only think," says he, "of some persons at a meeting (for prayer) calling out, *Oh dear Jesus*. Who can think of tolerating such an unheard of conduct!" Such excesses of feeling occur but seldom in their meetings, and would speedily be corrected if let alone. Nevertheless, these dear people need the prayers of Christians, that they may be guided aright, and preserved from all false doctrine and disorderly practice in this season of severe trial.

It is difficult to say to what extent this religious movement has gone. It is known only that there are about 200 congregations or assemblies in the various parts of the kingdom. But as these meetings are forbidden by the government, excepting where the number of persons present does not exceed nineteen, it is impossible to obtain any thing like a correct idea of the whole number of those who are deeply interested in this work. For a while the government was willing to allow the local authorities to grant extraordinary permission, to such as desired it, to hold public meetings. But for some months, such permission is withheld, I believe, in every part of the kingdom, and the old law of the French code (which has remained in force in that country ever since its annexation with France in the time of Napoleon) has been enforced; and when the number attending these meetings, whether for prayer or for preaching, has exceeded 19, both the person who opened his house for the meeting and those who attended it, have been fined, and in certain cases, imprisoned for a considerable period! And to such an extent has this persecution been carried, on the part of the government, that there is danger of the prisons in some parts, becoming filled with these persecuted people; whilst in several Provinces, some thousands of dollars have been paid by these people in the shape of fines for attending the meetings and which have been in reality the price which they have had to pay for the privilege of worshipping God according to

the dictates of their consciences! And where this matter will end, no one can tell. The truth seems to gain ground daily, probably will, unless persecution should become overwhelming.

It is afflictive to think that all this is taking place in a Protestant country, and under the government of a monarch, who bears an excellent personal character, as being a religious man, as has hitherto been supposed. We can only suppose, in charity, that he has been deceived and misled by his ministers. But I fear this excuse cannot be valid: for it is known that he is a man who looks minutely into the affairs of his government. It is doubtless from very mistaken views of policy that the king permits such a state of things to exist.

Much interest has been excited among the evangelical churches in France and Switzerland, in behalf of their persecuted brethren in Holland. And in answer to an appeal from those brethren, the evangelical churches in both these countries have offered special prayer recently for them. Not only so, but the independent churches in the Canton de Vaud have addressed a letter to the King of Holland in favor of the persecuted. And recently a distinguished ex-member of the Cabinet of the King has published a very able pamphlet against these proceedings. Who can tell? Perhaps God will bless these efforts, hear these prayers, and turn the heart of the Government to exercise justice and kindness. Let us hope for it.

I will only add that I am personally acquainted with some of the most important men who are connected with this great religious movement, and I can bear most decided testimony to the excellency of their character, the simplicity of their objects, and the ardour of their zeal.

ART. VII. *Miscellaneous.*

THE BIBLE IN SPAIN.—The efforts lately made to circulate the Bible in Spain will be recollected. At length, it seems, the Romish priests have made successful opposition. The very check put to his labours, however, has been nobly turned to good account by the Agent of the British and Foreign Bible Society at Valencia. He has published, in the Valencia Mercantile Journal, an Appeal on the occasion, which we translate from the Archives du Christianisme of Sept. 23d:—

“The Agent of the British and Foreign Bible Society regrets to announce to individuals in this city and the vicinity who wish to procure for themselves copies of the Bible, that permission has been refused him to introduce even a small part of the second edition of 5,000 copies, lately published at Barcelona; and that two printers at Valencia, whom he wished to employ to print an edition of 8,000 copies, have been refused the permission necessary for the undertaking. Not only would this enterprize, by its magnitude, have given constant employment for many months to a large number of workmen, who, in a time like this, know not where to get bread for themselves and their families,—but the book is one which, put into the hands of the intelligent and well-disposed, would most certainly have enlightened them in regard to the FIRST cause of all the evils that have so long afflicted their beloved country, and would have led them to have recourse to the ONLY true and sovereign remedy.

"Many and salutary are the reflections that may occur to the true friends of the country in view of a **SYSTEM** that thus arrays itself in opposition to the modest and humble efforts of a few strangers who have hastened into unhappy Spain to aid her, not, it is true, by pouring out their blood in her service, but by means not less effectual; for it is the object of their labors to destroy forever the inexorable enemy of prosperity, peace, and happiness, of all people, in every city and nation of the wide world.

"Hoping that these reflections, in due time, may have their proper influence with the liberal and unprejudiced inhabitants of this province, the agent of the London Society takes leave of the subject by inviting their very serious attention to the two following facts:—

1. For a century, and even two centuries past, the **SYSTEM** that arrogates to itself the right to grant or to refuse permission to read or print the Holy Word of the Creator and Judge of all men, has ruled in such a way in Spain, that, up to the year 1836, there had been printed only 17,000 copies of the Bible, (and even those altered,) which were sold at the enormous price of from \$50 to \$80 the copy. It is in this way that the party has succeeded in keeping the nation profoundly ignorant in regard to its dearest interests, both political and religious: while, during the same period, we have seen it lavish millions and millions to maintain and extend its own power, both in Spain and elsewhere, at the expense of the happiness, the property, and the blood, of incalculable numbers of men of all ages and of every rank. And we see now, in proof of what I assert in respect to Spain, a constantly increasing number of monks, curates, canons, and *bishops*, who, at this very moment, follow the train of the Pretender moistening the country's soil with the blood of their fellow-citizens, and committing upon the young and the aged of both sexes, atrocities as numerous as they are horrible—incredible!

2. The second fact is, that, in the short space of three years, the Bible Society of London—a society organized by individuals in their private capacity, and sustained entirely by voluntary subscriptions and donations—has procured to be printed, in more than 160 languages, and to be distributed throughout the known world, nearly 11,000,000 copies of the Holy Scriptures, and this at prices not only not exceeding the expense of publication, but vastly below it. This Society asks permission to employ about \$30,000 a year in Spain, until every family shall possess an unaltered copy of the Book of *light* and of *life*. It may be asserted, therefore, that the **SYSTEM** which opposes the accomplishment of a wish so philanthropic, can originate only in ignorance and hypocrisy. Its fruits must always be the most stubborn and violent hatred of all free institutions, and cruelty towards all who shall refuse to become its partizans and admirers. It is a system that can maintain itself only by means of despotism, of the Inquisition and the rack; and therefore it has never sought for other support. Darkness is its argument and its refuge; it abhors the holy Word of God, because always in evident opposition to it, and because its works are always evil. Nor is it strange that it should be so, since from the beginning of the world men have never gathered grapes of thorns or figs of thistles. *Come out, therefore, come out* without delay from this Babylon, ye that would not receive of her plagues, for her sins have reached unto heaven and God hath remembered her iniquities."

Such an appeal, published in Spain at this time, one would think must

ommand attention and do good. How many generations have gone down to the grave since the voice of Protestantism sounded there so freely before!—*Vt. Chron.*

AUSTRIAN LEOPOLD SOCIETY.—The Tenth Report of this Popish Institution has just been re-published in the N. Y. Observer. Our readers are aware that the object of this society is to further the interests of Popery in the United States. The Report is chiefly made up of Letters written by the Romish Bishops in this country to his "Princely Grace, the Archbishop of Vienna." John, Bishop of New York writes, and doubtless with much pride, that two Popish Orphan Schools, (one in New York and one in this city,) are supported in part by the STATE, a favor which has not been extended to any Protestant Institution of a similar character. It is strange that our public functionaries should tolerate such a "union of church and state;" but any thing to obtain popish votes! We present to our readers the following Letter of the Bishop of Cincinnati, giving a very flattering account of the prospects of Popery in Ohio, and at the same time showing his hatred of the system of Free School Education, as being destructive of the interests of Mystery Babylon:—

Letter of the most worthy Bishop of Cincinnati, John Baptist Purcell, to His Princely Grace the Archbishop of Vienna.

CINCINNATI, Jan. 31, 1836.

I was sorry that I could not reply, on the departure of Rev. Mr. Henni from here, by letter to your Archbishop's Grace, and the highly esteemed members of the Leopold Society, over which you preside with so much dignity and honor, and have acquainted you with the sad condition of our poor church in Ohio.

This I now do with the more confidence, as the known zeal and love of your Archbishop's Grace make me hope every thing, which the troublous state of the times requires of us, for the spread of the faith in the American wilderness. God is my witness, that I would not worry your Archbishop's Grace and the Society with entreaties and complaints did I not feel fully convinced in my mind that no part of the world more needs your help than Ohio, and that nowhere will your efforts be better rewarded.

This State has now above a million of inhabitants among whom are numerous Germans, both Catholics and Protestants, and by daily emigration their numbers are every year fast increasing. The numberless sectaries of the innumerable various sects select the landing-places for their churches: Our Catholic brethren are thus, on their first stepping foot upon the soil of Ohio, fallen upon by these wolves, who harass and tease them with the usual arguments of error, and with flattering friendship tempt them to deny their divine faith. Protestant emissaries also traverse every corner of the land, scattering lying stories of every kind against Catholics and their holy institutions. Besides this, the Lutherans and Calvinists have many well endowed seminaries, and what is still worse, innumerable free-schools, in which the youth of both sexes have put into their hands tracts on politics, religion, history, &c. whereby their tender minds are prejudiced against the Catholics, so that the scarcely-lisping child learns excellently well his whole religion, which consists in this: that Catholics are men who must be hated and persecuted. In this city alone, this year, were erected twenty-five colossal

buildings (called *free-schools*;) in which gratuitous instruction is given. It was a capital plan for Protestants, but oppressive to Catholics. The former place their last hope for the spread of their error in the education of youth, which is doubtless a well-founded principle, and in the not altogether mistaken hope, that the poorer Catholics, of whom there are so many here, will send their children to these free-schools. Then would they triumph over these innocent little ones!

Many tears have I wept, and passed many sleepless nights, devising means to counteract this palpable evil; and every time with one and the same result: namely, that God alone can turn the hearts of men, and send help to these little children, for theirs is the kingdom of heaven. They beg for Catholic schools, for Catholic teachers. Who of our brethren on that side of the water, who will not be touched by their prayers and sighs, and contribute his mite to remove this evil?

We are also greatly in want of churches. O how many thousands are without churches, without pastors, without sacraments! The Protestants, on the contrary, abound in all that is requisite; they build every where splendid churches, in order to draw into their snares the scattered and shepherdless Catholics. A year ago we built a church here for the Germans, which cost us 30,000 florins; but it is now too small, owing to the great influx of these brethren.

The cathedral cannot contain, on feast days, all the Catholics. Many Protestants are obliged to remain without. From all parts of the State, requests come to me for churches and priests. On Lake Erie, on the Ohio River, on the Miami, on the canals and the public roads, many churches are urgently needed. But the Catholics who call for them are poor, having emigrated from Europe, and having expended in their long journey the little money they had: and therefore they must now labor for their subsistence and to provide huts for shelter; so that nothing can be contributed to build and support churches, except by a few rich persons of this country, and the contributions of these few are insignificant.

My whole hopes rest in Your Princely Grace and the noble Leopold Society, which, though scarce established, has already effected such important good in America. The harvest is great in Ohio, and the symbol of our redemption, in spite of all opposition, glitters already in cities and villages. Conversions are numerous, and would be more numerous, had we churches and schools. Our feeble endeavors are greatly blessed by our heavenly Father, who is our strength and our help. Of this success I have laid before the Leopold Society a brief but correct account. Mr. Henni, a worthy laborer in the vineyard of the Lord, in whom I have full confidence, and whom I have sent to make collections in Europe, will have the honor to give Your Archbishop's Grace a more full account. In full expectation of a favourable reception of our petition by your Archbishop's Grace and the Society, for whom Ohio will then become bound to send up thanks to heaven, I remain, with the deepest reverence,

"Your Archbishop's Grace's

Most obedient servant,

JOHN B. PURCELL, m. p.

Bishop of Cincinnati."

MURDER OF REV. E. P. LOVEJOY.—The Rev. Elijah P. Lovejoy was a native of the state of Maine, and a graduate of Waterville College.

After having engaged in the practice of law at St. Louis, state of Missouri, he became a minister of the gospel in connection with the General Assembly of the Presbyterian Church. At St. Louis he established a religious newspaper, but for daring to maintain the rights of man, both bond and free, after the slave McIntosh had in the most savage manner been burned to death by a brutish mob, his press was demolished, in like manner by a mob, and he compelled to leave the state and establish his press elsewhere; which he did at Alton on the opposite bank of the Mississippi, in the free state of Illinois. But for daring to advocate the principles of *Abolitionism* his press was, on the 22d of August last, again destroyed by an unprincipled mob. Another press was procured which was immediately destroyed in the same manner. A third attempt was made to establish and maintain an independent press, but it called into operation that most reckless and blood-stained mob by which Mr. Lovejoy lost his life. He fell a victim to lawless rage while defending his property and the liberty of the press. We need not detail the particulars as our readers will doubtless have been made acquainted with them before they are reached by the Monitor. Suffice it to say that the news-paper press throughout the country generally speaks in becoming terms relative to this most wicked murder and foul stain on the independence and laws of a free state, if *free* she can be called while suffering such wickedness to pass unpunished. The annexed is a fair specimen of the manner in which the press speaks of this diabolical outrage—it is copied from the New-York Evening Post:

THE ALTON MASSACRE.—The Mayor of Alton has given a narrative of the atrocities with lately occurred in that place. It is copied into another part of this paper. It appears from it that the Common Council of Alton were guilty of a most criminal apathy, if apathy it may be called, and not rather an accompliceship in the outrage, in neglecting to take measures for preserving the peace, when they knew it would be broken. They either cowardly shrunk from a plain and imperative duty, or else they desired that the outrage meditated by the rioters might be committed.

We are pained to see any journal of any party extenuate the guilt of this murder. The National Intelligencer, while it cannot hold the rioters guiltless, remarks, that "It may be true, that the abettors of the abolition press are *chiefly* responsible for this affray." Then is a man who carries money in his pocket "*chiefly* responsible" for the act of the robber who takes it. The Louisville Herald, though printed in a slave-holding state, says, nobly:

"Is a citizen of the United States to have his house—his castle—assailed by an armed mob—and is he to be murdered for defending rights guaranteed to him by the Constitution of his country? Are such things to be tolerated, and will the presses of the country, which can find so much gall and wormwood, and so many maledictions for political opponents, pass by this outrage, with a bare expression of cold regret? Are the *murderers*, for such we pronounce them, to go unpunished? We trust not. If there is law in the land, we hope they will be made to answer to it—if not, why then commend us to the despotism of the Grand Turk, or the Czar, for they protect their people. The Mississippi, for a century to come, though it may pour a constant flood, will not pour enough to wash out the disgrace of the horrid murders of Alton, St. Louis and Vicksburgh."

SCOTTISH VOLUNTARIYISM.—Dr. Humphrey, a New England Congregationalist, who has lately visited Scotland, thus speaks of the ultratism of the Voluntaries, who, our readers will understand, belong chiefly to the United Secession.—“They will not allow the government to legislate *at all* in religious matters—not even to recognise the Christian Sabbath as a divine institution. It is true, they complain of their opponents, for endeavoring, as they allege, to prejudice the public mind against them, ‘by representing them as opposed to all legislation, by which the people may be secured in a day of rest, in the midst of their toils.’ But how do they repel the charges? One of the lecturers in Glasgow, (Rev. W. Anderson,) an accredited organ of the Voluntary Church Society, answers it in this way. ‘None of us questions, that the civil magistrate, in full consistency with the nature of his office, as the guardian of the health and worldly interests of the lieges, may ordain such a day of cessation from labor, especially on behalf of those who are in the condition of servants; in the same way as when he limits the hours of daily labor in a cotton factory. And as a prudent and discreet judge, since many of the subjects will, from religious views, sanctify the first day of the week, at all events, he will make *his* day of civil rest, coincide with *their* day of sacred rest.’ And is this all that the rulers of a great Christian Empire may do for the Sabbath, the corner-stone of all its religious institutions—to put it on the same ground with a *cotton factory*? This, I confess, is a scrupulosity which I did not expect to find among the good ministers of Scotland. That *all* the Voluntaries are prepared thus *utterly and forever* to divorce religion from civil legislation, is more than I feel authorised to say; but that most of them are, I have no doubt; and this may be taken as one of a thousand examples, to show how liable good men are, in guarding against one extreme, to fall into the opposite.

CALVINISM IN SCOTLAND.—In Scotland, all denominations make much more of household baptism, of catechising children, and of their covenant relation to the church, than we do. In these respects, there has, within my own memory, been a sad declension in the Congregational churches of New England; and may not the same be said of our Presbyterian brethren? The Assembly’s Shorter Catechism, which our ministers and our mothers used so diligently to teach, has, by a kind of common consent, been banished from our families and schools. Multitudes of our church members seem hardly to know, why they should offer their children in baptism at all; and the churches, I greatly fear, are fast losing sight of the duties which they owe to the baptized.

It might naturally have been supposed, that among so many bodies of Seceders as there are from the Established Church, some, at least, would have adopted a laxer theology. But this is not the case. They all rigidly adhere to the faith of their fathers. There is probably no country, in which the great body of the people are so strictly Calvinistic, as in Scotland. And I know not where the external observance of the Sabbath is so strictly enforced. Travelling for business and pleasure is not only forbidden by law, as with us, but the law is *enforced*. I heard a Scotchman complaining bitterly of the city authorities in Edinburgh, because they will not allow travellers to do as they please on the Sabbath. And I believe that Edinburgh is the only capital in the world, from which coaches and other vehicles for conveyance of passengers are not allowed to depart, or make excursions on the Lord’s day. May

she long thus nobly distinguish herself, by her reverence for the fourth commandment.—*Dr. Humphrey's Tour.*

THE SABBATH IN ENGLAND.—The Sabbath is awfully desecrated in England; I do not say more so than in this country, for I am afraid we are not a whit behind her in this respect. But hundreds of thousands in that country, so highly blest and favored of heaven, do their own works and find their own pleasures on the day which the Lord hath made, and every new railroad and steamboat, "increaseth the transgressors" in the land. So far as I have been able to learn, every effort which has recently been made, whether in Parliament or out of Parliament, to preserve the Sabbath from violation, and protect those who wish to keep it in the enjoyment of their sacred rights, has failed. The charters must all be clear for *seven days'* travel in the week; and the companies refuse to impose any restriction. When I was in England, Sir *Andrew Agnew* brought a bill into Parliament to restrain Sunday marketing; to close the shops of all descriptions, and to prevent other violations of the day. He was seconded by many thousands of petitioners, from among the industrious classes, such as bakers, butchers, fruiterers, barbers, hackmen, &c. who complained, that they were *obliged* to work on the Sabbath, or lose their customers, and of course their living. But the bill was thrown out by a great majority. Indeed, Sir Andrew has brought up the subject for a number of years, at every session; but there is not the least prospect that anything will be done. One argument against the bill was, that it did not go far enough—it laid restrictions upon the poor, while it left the rich and noble at liberty to violate the Sabbath as much as they pleased. Certainly they ought to be restrained as well as the humbler classes; and that they do violate the sacred rest to an alarming extent is certain. I will mention a single example. I happened to be in Worcester when the judges arrived in town to hold assizes; and I copied the following notice, verbatim, from the Worcester Journal of July 23, 1835.

"On Friday morning, Lord Chief Justice Denman and Mr. Justice Williams will attend divine service at the Cathedral, and afterwards proceed to their respective courts. On Sunday, the Judges will again go to the cathedral, and in the afternoon their Lordships, with a large party of nobility and gentry, the high sheriff of the county and the chairman of the quarter session, the Mayor of Worcester and other city authorities, will dine with the Bishop of Worcester at the Episcopal palace."

Here, then, was a great dinner given on the *Sabbath*, to the Lord Chief Justice of England, by one of the highest dignitaries of the Established church! What a spectacle! The judges, and nobles, and magistrates, and gentry of a great Christian commonwealth, going directly from the cathedral, on the Lord's day, to a grand entertainment at—the EPISCOPAL PALACE! It is no very great stretch of the imagination to suppose that their Lordships may have gone from the Episcopal palace into court the next morning, to pronounce sentence of death on some poor guilty wretch, who would, in a few days, confess upon the gallows, that *Sabbath breaking* was the first step in his fatal career of wickedness! Every reader will make his own reflections and draw his own conclusions. But is it likely that this is the first Sunday dinner that ever was given by the Lord Bishop of Worcester to the Chief Justice of the King's Bench, on his annual circuit? Is not the fair inference, rather, that this is one of the regular Episcopal functions, in

the diocese of Worcester: and that in some other counties, at least, when the highest law officers of the crown come to open the assizes, they are expected, as a matter of course, to worship in the morning of the Lord's day at the cathedral, and to dine in the afternoon, with the nobility and gentry and magistrate of the country, at the *Episcopal palace*.—*Dr. Humphrey's Tour*.

"LET US PRAY."—This is the common language of clergymen when they arise before their congregations to pray. But do the people generally understand its import? We fear not. We suspect that many regard it as a standard manner among clergymen of announcing that *they* are going to pray. This is a great mistake. When a clergyman uses this language, he invites his people to engage with him in prayer—to follow him in the words he shall utter—to repeat them to themselves after him—to feel what he expresses—to desire what he desires. When this is done, ministers and people pray. But this is not always done. How often during the exercise of prayer, do you see people gazing about upon the congregation, and paying no attention to the petition offered up by him who is leading in the devotions of the sanctuary? Such conduct is highly incorrect, and ought to be discountenanced in every congregation. The people should pray as well as the minister; and in order to prevent the mind from wandering, it might be well for them to keep their eyes closed during the exercise.—*Gospel Sun*.

Public Worship in New York.—Look at a few facts. Read the following statements, and judge for yourselves. They are gathered from the Reports of the Ward Missionaries, employed by the City Tract Society.

There are in sixteen wards of this city not more than *one hundred and twenty evangelical churches*. In two adjoining wards, containing nearly 40,000 souls, there are only ten such churches. It is a large church that seats 1000 souls. There must be 140 pews on the first floor, and 60 in the gallery, each large enough for five persons, in order to accommodate that number. Very few of our churches contain as many pews, and the large majority a much smaller number. These 120 churches therefore, will seat *not more than 100,000 souls*.

These sixteen wards contain 250,000 inhabitants at least. Of these, 50,000 or one fifth, are, by reason of infancy, sickness, or the necessary cares of a family, deprived of attendance. Of the remaining 200,000 not more than 100,000 can be accommodated, even if they will, with seats in evangelical churches. The remainder must either absent themselves entirely from the public worship of God, and the means of grace, or find their way to the popish places of assemblage, or mingle with universalists or unitarians, or some such errorists. *Here, then, are 100,000 souls in New York, absolutely shut out from the Christian church on the Lord's day.*

It is a rare thing to see a church in New-York crowded. Some few are well filled, when opened for public worship, but their number is small. Ordinarily not more than two-thirds of the seats are occupied, in some cases and not more than one-half. Very many of these are occupied by transient visitors from the country. It may be asserted then with perfect safety, that not more than three-fourths of the seats in our churches are filled by our own population. So that *there can not be more than 75,000 souls, in this city that habitually attend public worship in some evangelical church.*

By the most liberal calculation, therefore, that can be made, one with which every friend of truth must be satisfied. there are in the city of New York, 125,000 *habitual neglecters of evangelical churches*, in addition to the 50,000 who are providentially prevented from resorting to the sanctuary. Of those that might and ought to, not one-half, not more than three-eighths do attend.

Christians of New York! is this well? Is it as it ought to be? Blame rests somewhere—are we sure that none of it rests on us? Have we done all that we could to bring these souls into the Sanctuary? Fellow Christian! how many hast thou thyself, within the past year, asked, exhorted, urged, entreated, besought, prayed for? One, two or more families occupy the house adjoining thine own residence? Do they attend church? Where? How many of them, and how often? So of several houses in front of thy door. Canst thou do nothing to persuade them to attend? Hast thou ever tried? If not, thou canst not say that nothing can be done. *Try, try, try.*—N. Y. Evan.

ART. VIII. Ecclesiastical.

At a meeting of the Associate Presbytery of Philadelphia, in East Nottingham, on the 14th September ult., Mr. William G. Hamilton was licensed to preach the gospel.

At a meeting of the same Presbytery, in Philadelphia, on the 1st of November, Mr. Chauncey Webster was ordained to the office of the holy ministry, and installed in the pastoral charge of the First Associate Congregation of Philadelphia. Rev. William Easton presided, proposed the Formula of Questions, and offered the ordination prayer. Rev. John S. Easton preached the sermon from 1 Cor. iv. 2. "It is required in stewards that a man be found faithful." Rev. Alexander T. McGill delivered the charges to pastor and people.

By a Commission of the Miami Presbytery, met at Racoon, Ia., on the 9th of Nov. 1837, Mr. James Dickson was ordained to the office of the holy ministry and installed pastor of the Associate Congregation of Racoon. Mr. Ingles preached from John xiii. 20, (middle clause) and presided in the ordination; and Mr. Henderson gave the charges to the pastor and people.

ART. IX. To Correspondents.

After mature reflection we have concluded that it would not be for edification to publish A. R.'s last communication. We have a high respect for his talents and admire his general accuracy as a writer, but some of his sentiments would be *badly relished* by the great bulk of our readers. If he cannot find slavery condemned in the Scriptures, we can scarcely understand how he comes to denominate it "a horrid system of iniquity," and as "a foul blot on the escutcheon of our country's honor," &c. Viewing slavery as *necessarily a national sin*, we should be pleased to have A. R. give his views as to the best and most practicable mode of having it abolished, and what he considers to be the duty of *Northern men* in relation to that point.

In this connection we may state, though with deep regret, that our brethren in the ministry do not lend us that assistance in furnishing matter for the pages of the Monitor, which might be reasonably expected. We have received no help in this way from any of them since last June, with one solitary exception. To him we feel deeply indebted and hope that he will continue to give us what assistance he can. We might say much on this subject, but lest offence should be given we forbear.

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There are still a few persons who pay moneys on account of the Monitor at the late meeting of Synod, who have not attended to the request contained on the cover of the July No. As speedy a compliance as possible with that request would greatly oblige us. We hope our friends and patrons will procure and forward to us, as far as possible, the names of new subscribers for the XIV Vol. We have a large surplus of copies still on hand.

N. B. The New-York city subscribers are requested to call hereafter at Mr. John Duncan's, No. 407 Broadway, and receive their Monitors.

Receipts during the Month of November by Mail.

Mr. George Ker,.....\$34.00 | Rev. J. C. Bruce,.....\$30.00

AGENTS.

In addition to the ministers and itinerating preachers of the Associate Church, who are authorized to receive subscriptions and money, and give receipts, the following persons are authorized to act as agents:

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